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The
CHRISTIAN CENTURY

Published Weekly

America's Greatness

An Editorial

How Much Truth Is There in Freud?

By Fritz Kunkel

Between the Times

By Clarence Seidenspinner

Guatemalan Compromise

By Willard Price

Homes and Jobs for Refugees

An Editorial

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In This Issue

FRITZ KUNKEL

is one of the world's foremost psychoanalysts, having been associated with Freud, Adler and Jung in Europe before coming to this country. He has been practicing and lecturing on the Pacific coast for a number of years, and lives in Los Angeles. With this article by Dr. Kunkel the series on permanent values in the work of leading 19th century thinkers ends. The series has included estimates of Nietzsche, Darwin, Malthus, Marx, Henry George and the present article on Freud.

CLARENCE SEIDENSPINNER

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WILLARD PRICE

for many years editor of *World Outlook*, retired some time ago to Cathedral City, Calif., where he devotes his time to writing. He is the author of ten books and of numerous articles that have appeared in leading magazines. The article in this issue of The Christian Century is part of a book by Mr. Price which is soon to be published.

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Next Week

Reinhold Niebuhr will answer the argument made by Karl Barth at Amsterdam in a memorable article, "We Are Men and Not God."

The CHRISTIAN CENTURY

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October 20, 1948

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Calendar of Coming Events

Oct. 19-20. Foreign Missions Program of Advance Regional Meetings, Boston, Detroit; Charlotte, N. C.
Oct. 19-21. Congregational Christian Midwest Regional Meeting, Des Moines.
Oct. 20-21. Andover Newton Theological School Fall Convocation, Newton Centre, Mass.
Oct. 21-22. American Mission to Lepers National Convention, Moody Memorial Church, Chicago.
Oct. 21-22. Foreign Missions Program of Advance Regional Meetings, Albany, N. Y.; Chicago; Richmond, Va.
Oct. 21-23. Christian Business Men's Committee International 11th Annual Convention, Washington, D. C.
Oct. 24. United Nations Day; World Order Sunday.
Oct. 24. Chicago Sunday Evening Club, Oscar F. Blackwelder, speaker.
Oct. 24. Luther League of Wisconsin (U.L.C.A.) Northeast District Fall Rally, Two Rivers.
Oct. 24. Ford Hall Forum, Boston; Gen. John H. Hilldring, speaker.
Oct. 24-25. Foreign Missions Program of Advance Regional Meeting, Montreal.
Oct. 24-31. National Conference of Christians and Jews Sixth Annual Religious Book Week.
Oct. 25; Nov. 1, 8. Chicagoland School of Religion.
Oct. 25. Religion and Labor Foundation Eighth National Student Conference, Cleveland.
Oct. 25-27. Michigan Council of Churches 10th Annual Convention, Lansing.
Oct. 26-27. Foreign Missions Program of Advance Regional Meetings, Rochester, N. Y.; Milwaukee.
Oct. 26-29. Foreign Missions Program of Advance Regional Meetings, Harrisburg, Pa.; Minneapolis; Jackson, Miss.
Oct. 31-Nov. 1. Foreign Missions Program of Advance Regional Meeting, Des Moines.
Oct. 31. Reformation Sunday.
Oct. 31. Chicago Sunday Evening Club; Harold C. Case, speaker.
Oct. 31. Ford Hall Forum, Boston; Stuart Chase, speaker.
Nov. 1-2. Foreign Missions Program of Advance Regional Meeting, Toronto.
Nov. 2-3. Foreign Missions Program of Advance Regional Meeting, Vancouver.
Nov. 2-4. Northern California-Western Nevada Council of Churches First Convocation for Ministers and Laymen, Oakland.
Nov. 3. Chicago Institute for Religious and Social Studies Opening Meeting; Arthur C. McGiffert, Jr., Rabbi Ralph Simon, speakers. (Hotel Bismarck.)
Nov. 3. New York Institute for Religious and Social Studies Opening Meeting; Jacques Maritain, speaker. (Jewish Theological Seminary of America.)
Nov. 3-4. Foreign Missions Program of Advance Regional Meeting, Birmingham.
Nov. 4-5. Foreign Missions Program of Advance Regional Meetings, Washington, D. C.; Seattle.
Nov. 5. World Community Day.
Nov. 5-7. Philadelphia General Meeting of the Religious Society of Friends.
Nov. 7-13. Religious Education Week.
Nov. 9-11. Fifth Annual National Convocation on the Church in Town and Country, San Jose, Calif.
Nov. 15-18. United Council of Church Women Fourth National Biennial Assembly, Milwaukee, Wis.
Nov. 19-21. United Stewardship Council Annual Meeting, Kansas City.
Nov. 25. Thanksgiving.
Nov. 25-Dec. 25. American Bible Society Fifth Annual Worldwide Bible Reading; Theme: "The Book of All Nations."

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

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EDITORIAL

WITH the Moscow press going full blast against the Bernadotte plan, it is time to ask what sort of devious game the Soviet Union is getting ready to play in Palestine. Perhaps a recent dispatch from Tel Aviv gives a hint. According to this, an order from the Russian legation there requires all Russian citizens in Palestine to register. This applies to a good many recent immigrants who have not yet taken out Israeli citizenship, but the Tel Aviv correspondent is much more interested in the fact that it applies to priests of the Russian Orthodox Church. There are considerable numbers of these in Palestine. Most of them have been there since tsarist times, or since soon after the fall of the tsar. They hold extensive properties, some in Jerusalem, some on the Mount of Olives, and some in small towns near Jerusalem. Under Soviet law, all church property belongs to the state. Observers in Tel Aviv therefore conclude that this registration of priests is a preliminary to the taking over of Russian Orthodox property in Palestine by the Soviet Union. If this turns out to be the case, and at the same time the Moscow government can win the gratitude of the Israeli state by fighting the Bernadotte proposals, it will leave the Soviet Union in a position in Palestine which is bound to be a source of constant anxiety to the nations that are trying to hold the line against the further spread of Russian communism.

Russia's Game In Palestine

Judge Rules Protestant School Case Proved

NEW MEXICO'S public school case came to a swift and sensational conclusion on October 8 when Judge E. T. Hensley said he had heard enough and that he would rule in favor of the Protestant plaintiffs. Attorneys for both sides were given thirty days in which to submit findings which he could take into account in writing his formal verdict. But the judge did not bother to let the Protestants bring on most of their witnesses. After the nuns who have been teaching in New Mexican public schools had told their story, the Protestant contention concerning what has been going on had been sufficiently established so that the judge considered it a waste of time to drag the proceedings out further. In the light of the nuns' own testimony, Judge Hensley declared in his oral decision, there was obviously no separation of church and state in the public schools where they had taught. Catholic authorities had thrown their finest available legal talent, headed by Charles Fahy, former solicitor general of the United States and legal adviser to the state department, into this case. The evidence was of such a nature, however, that before the trial ended Mr. Fahy's argument was largely reduced to a claim of lack of jurisdiction on the part of the court. With counsel of Mr. Fahy's eminence already involved, and all the resources of the National Catholic Welfare Conference behind him, it is virtually certain that the case will not end with Judge Hensley's decision. It will be carried to New Mexico's highest court, and eventually to the Supreme Court. Every step on that long road will be an expensive one. The Free Schools Committee, Box 45, Dixon, New Mexico, knows that its fight has only begun. It is girding for a long battle. What will you do to help?

Moscow Accuses Canterbury of Subservience to State

WHO was it said that it all depends on your point of view? Whoever said it was a wise man. His wisdom was certified again the other day when the Patriarch Alexii of Moscow, head of the Russian Orthodox Church, pronounced against recognition of the rites of the Church of England because, forsooth, that church is headed by the King of England, a secular monarch! Writing in the *Journal of the Moscow Patriarchate* as part of the 500th anniversary of the Russian Church's independence, Alexii said that basic differences in church canons, dogmas and ordination rites had led the Orthodox Church, at the same conferences that in which it turned a cold shoulder on Amsterdam, to "categorically reject" the idea of possible union with the Church of England. Anglicanism has been courting Or-

thodoxy for years, and rejoicing at every sign—of which there have been many—that the two bodies were drawing together. Nevertheless, individual Anglicans, like most other western Christians, in the period since Stalin shifted his church policy have not been slow to express their concern at the subservience of the Russian Church to the state. Sometimes concern has been nearly indistinguishable from scorn. "The most Erastian church in history," the Archbishop of York is reputed to have called the Russian body in private conversation after visiting Moscow. Now Moscow's patriarch returns the compliment. Will the Russian Orthodox Church unite with the Church of England? Heavens, no! Why, Anglicanism isn't even an ecclesiastical body; hence, it cannot be a true church, for it is ruled not by bishops but by a secular monarch—a king! It all depends on your point of view.

Madras Tries Prohibition

MADRAS PROVINCE, India, celebrated Gandhi's birthday by instituting legal prohibition of intoxicating liquor. This was not the unexpected event that many American papers attempted to make out it was. The first sections of the city of Madras to go dry did so more than a decade ago. The Congress party has stood firmly for many years for national prohibition. Its strength in Madras, which is the home of C. Rajagopalachari, the first Indian to become governor general, is one reason for the liquor ban in that province. Another factor is the influence of Hinduism, which generally opposes alcoholic drinking. *Time* reports that prohibition is gaining ground in self-governing India. "About one-seventh of Travancore, half of the Central Provinces, portions of the United Provinces, and the East Punjab are experimenting with liquor bans. Both Bombay and New Delhi have control systems." Prohibition has also crossed the border into Pakistan. One of the important steps which Madras took on the road to prohibition was to forbid newspapers and magazines published within the province to carry liquor advertisements. Its foresight at this point undoubtedly reduced addiction and will make it easier for the government to require respect for a democratically written law. Since as much as a quarter of the revenues of some Indian provinces came from taxes on liquor, new taxation measures will have to be adopted. The disappearance or merging in the last year of the hundreds of petty princedoms into the political units around them will make enforcement of prohibition easier for Madras and for other provinces. The time may be closer than we think when India may have something to teach the nations of the west.

Pressure for Deal with Franco Growing

PROTESTS swept the country when the House of Representatives, before enacting the ERP bill, wrote in a provision of financial aid for Franco. That particular clause was quickly eliminated, but pressure for some kind of deal with Spain's fascist dictator continues. What is going on now behind the scenes we do not know, but it is plain that during the past few weeks, and especially since the meeting of the U.N. Assembly opened, agitation in Franco's behalf has reached a new high. A stream of influential Americans has been turning up in Madrid, and all of them have come away with kind words for the present Spanish regime and the suggestion that it is time to welcome it back into the family of peace-loving nations. Exhortations of that kind from men like James A. Farley and Eric A. Johnston, both heads of exporting businesses after new markets, can be dismissed lightly. But the proposal of Senator Chan Gurney, chairman of the Senate's armed forces committee, for an American military alliance with western European nations *including Spain,* is definitely ominous. Most ominous of all, however, has been the conduct of Secretary Marshall at Paris. Operating in secret, the secretary of state is reported to have been trying to induce either Britain or France—so far unsuccessfully—to lead in reversing the U.N. resolution of 1946 which called on members to withdraw the heads of their diplomatic missions from Madrid and excluded Spain from the U.N. and its subordinate bodies. Press reports credit American army pressure with being behind Secretary Marshall's activity. American generals are said to want to use Spain as a base, anchored behind the wall of the Pyrenees, in case of war with Russia. That there may be other forces in this country pushing for rapprochement with Franco is widely believed, but the press is not discussing these possibilities. Perhaps there is no reason to be surprised that this drive for a deal with Franco should parallel our growing estrangement from Stalin. But the coincidence is something to think about when the nature of America's world influence is under consideration.

Racial Film Censorship in Spain and the U. S. A.

AT THE MOMENT when the drive was hottest to rehabilitate Franco as a misunderstood victim of Communist propaganda, the Spanish movie censor did his best to kick the whole effort in the head. The American film, "Gentlemen's Agreement," which preaches against anti-Semitism, was barred from Spain. And since the Spanish film censorship is controlled by the Roman Catholic Church, the reasons listed for this ban were wholly theological or dogmatic. The one which raised the greatest outcry was the alleged statement of the censor that while it is a Christian duty to "stimulate love among individuals, societies, nations and peoples, this duty should not extend to Jews." Such a quotation naturally brought an instant outcry in this country, and Cardinal Spellman and Father La Farge, editor of *America,* the Jesuit weekly, denounced it as a perversion of Catholic as well as Christian doctrine. Whereupon there came the usual denials, claims of misquotation and the like from Madrid, and the censor gave out a supplementary interview in which he said that the reason "Gentlemen's Agreement" had been kept out of Spain was because Spain had no anti-Semitic problem! No one, however, has so far disavowed or cleared away the actual text of the original ruling, as quoted in the *New*

York Times on September 30. For example, point three: the picture is to be barred because it holds "that a Christian is not superior to a Jew and that to state the contrary is to accept poison that is instilled by millions of parents into the minds of millions of children." If that sort of thing is being spread around as Christian theology in Spain, it is good to know that American Catholic theologians will not keep silent about it. Meanwhile, however, the whole episode might well lead to some mind-searching by certain elements in American Jewry. These, according to *Variety*, weekly of the amusement world, have been promoting a boycott of British films which has all but debarred them from the American market. Some have been attacked because of alleged anti-Semitism; the filming of Fagin in Dickens' *Oliver Twist* was a case in point. But the main drive has been to punish British film producers for the British government's attitude on Palestine. Censorship — for that is what such a boycott amounts to — on such grounds is a bad business, and it leaves American Jews in a weak position to raise their voice in protest against intolerance in Spain.

President Truman Distrusts His State Department

HALF A DOZEN editorials could be written about the astonishing incident of Chief Justice Vinson's near-trip to see Stalin. One would discuss it as a revelation of the influence which election campaign difficulties can have on our nation's foreign policy. One would consider it as new evidence of our readiness to by-pass the U.N. One would point out how little has been learned from bitter experience at conferences with the astute gentlemen in the Kremlin, and how ready we still are to tackle them with amateur diplomats. We reluctantly turn away from all these aspects of the Vinson episode, and others which might be pointed out, to emphasize one fact of tremendous importance which it has revealed. *President Truman does not trust his own state department and his own generals.* No matter what official Washington may say to cover up the ugly realities, and no matter what the press may print, this is the plainest inference in the whole affair. The appeal which the United States is making to the United Nations is based on the contention that the state department and the general commanding in Germany have done as much as could possibly be done to secure an honorable solution of the Berlin crisis by direct negotiations with the Russians, but that complete failure left no recourse save to intervention by the U.N. Our state department has gone to the length of publishing a 35,000-word White Paper in support of this thesis. President Truman evidently doesn't believe it. If he did, he would never have concocted the scheme of sending Mr. Vinson for a face-to-face horse trade with Stalin. Even though Mr. Marshall forced him to drop his plan, this does not change the fact that it was the President's plan. He has so acknowledged. And if President Truman has this much doubt that the negotiations in Moscow and Berlin were actually pushed to the limit in wisdom, resourcefulness and honor, the plain people of the United States, and of the rest of the world, can hardly be blamed if they harbor doubt also.

Rumanian Uniates to Rejoin Orthodoxy

ANOTHER group of uniate (Eastern rite) congregations has seceded from Rome to rejoin one of the branches of Greek Orthodoxy. The patriarch of the Rumanian Orthodox Church announces that a representative meeting of uniate priests at Cluj on October 1 voted unanimously to seek reunion with Orthodoxy. Needless to say, the returning prodigals were not refused the right hand of fellowship when they turned up in Bucharest. The government put the special liturgical service of thanksgiving on the radio, so that no Rumanian village, however remote, could miss the glad tidings. There have been about 1,250,000 uniates in Rumania. How many of them will leave Rome is not yet known, but Religious News Service states that the meeting in which the decision to rejoin Orthodoxy was taken contained representatives of 423 of the 1,700 Roman priests. Last week in commenting on the assassination of Bishop Kostelnik, who led the Ruthenian uniates back to the Orthodox fold, we said that large-scale shifts of church allegiance in that part of Europe are politically motivated. This move by the Rumanian uniates, who have been tied to Rome by treaty since 1697, affords another illustration of the truth of this assertion. It also furnishes another reminder that Rome's anxiety over Russian advance has far more behind it than theological distress on account of Communist atheism. First in what was Czechoslovakia, and now in Transylvania, which was part of Hungary, Rome has suffered outright physical losses of churches, congregations and property. Her slow advance of centuries into Orthodox regions is in serious danger of being wiped out. Every episode of this kind gives the Vatican new reason to insist that Moscow must be destroyed.

Germans at Amsterdam

THE DUTCH are a stubborn people, and they do not easily forget wrongs done them. Since the war they have made no secret of their continuing resentment against Germany for its unprovoked attack of 1940, for the bombing of Rotterdam and other cities, for the treachery with which Hitler's troops fought and won the brief battle for Holland, for German subversion of many Dutch people and for the long and bitter tyranny of occupation. Accordingly, many of the German delegates to the Amsterdam Assembly of the World Council approached the border with some apprehension. They need not have worried. A large number of them were billeted in Dutch homes, and they were treated as honored guests. When they left most were loaded with gifts of food, clothing and books to take back to Germany. Dr. Martin Niemoeller addressed a large meeting of young people of the Dutch Reformed Church. He spoke

in German, which has been taboo in Holland since the occupation. He was the first to attempt to use the language in a public address since the war, and the first German to speak to a public meeting. When the 10,000 present rose to their feet in prolonged applause as he walked on the stage, both Germans and Dutch realized, as no other people who have not stood in their circumstances can possibly do, that forgiveness is a Christian principle of great power. One Amsterdam delegate was billeted in the home of a Dutch family which came very close to starvation during the final months of the occupation. It is now entertaining three children of a destitute German family. The German children were brought from the Ruhr to enjoy for a little while the comparatively abundant food of Holland. Not the least important result of Amsterdam was its achievement of reconciliation between churchmen of countries which only yesterday were enemies.

Homes and Jobs for Refugees

FOLLOWING AMSTERDAM, the first humanitarian priority on the Christian conscience of the world ought to be the plight of twelve million refugees in Europe. Every congregation in America, and particularly every Protestant congregation, should now be at work trying to secure employment and housing for at least one refugee family. Christian compassion requires that we do what we can for our helpless and suffering fellows. This is particularly true when our country carries a substantial share of the responsibility for their condition, as it does in this case. It is doubly true when millions of those who desperately require help are of the same household of faith, as they are in this instance. It is trebly imperative when the two things that are needed—homes and jobs which will enable families to start a new life—can be provided for at least one family by every congregation.

Of all the appeals for aid which were laid before the Amsterdam Assembly, none so shocked and moved the delegates as that by the refugee commission of the World Council of Churches. Dr. Elfan Rees based that appeal on the stark facts of recent history. Hitler left behind him a heritage of nine million refugees when he died in the spring of 1945. Of these UNRRA and the Allied armies repatriated all but two million. But today there are at least twelve million refugees in Europe. Where did the additional ten million come from? Who uprooted them? Dr. Rees' commission gives the answer, which will stand high in the annals of infamy as long as the history of this time of troubles is read: "By their approval and implementation of Article XIII of the Potsdam agreement, and by subsequent unilateral action more or less in line with it, the Allied nations have created a substantially larger refugee problem than they inherited from Hitler."

The Potsdam agreement was signed by Truman, Attlee and Stalin in August 1945. It ordered the expulsion from their homes of seven million Germans living in the eastern part of their country and in Czechoslovakia, Austria and Hungary. The edict was carried out with thoroughness and great cruelty. This heartless compact furnished a signal for Yugoslavia, Rumania and Bulgaria also to rob and cast out descendants of German settlers who had lived in those lands since the Middle Ages. Nobody knows how many people died during these deportations, but about ten million survived and were dumped within the shrunken boundaries of a truncated Germany. There they still are, crowded into the homes of the original inhabitants by compulsory billeting, fed from the meager resources of the local governments, clothed in rags, employed at anything or nothing, longing to return to their homes or to go abroad, but without hope of either.

It is no wonder that the World Council refugee commission pointed out at Amsterdam that this is "a situation whose consequences are poisoning the very roots of family life and of municipal and provincial activities. Overcrowding is almost universal and to a degree which is an offense to even the lowest social, moral and sanitary standards. One family to one bedroom is almost normal and nine adults to five single beds in one room may have been extreme but was not an isolated case. Proud homes have been turned into common lodginghouses and proud housewives share their kitchens and their household treasures with three or four strangers." The World Council's commission notes a "progressive deterioration of character which follows from the atmosphere of constant hostility" between the refugees and the older inhabitants. "Both groups have given up any attempt to understand each other, and they live side by side in mutual suspicion and dislike."

Calamity gave the refugees and their hosts a final cuff when the currency reform was instituted in the western zones during the past summer. This wiped out the small savings of the few refugees who had managed to smuggle money out with them, compelled public and private agencies to cut down their relief help, reduced wages and increased unemployment. The full effects of the currency change fell hardest on the strangers within the gates, and they will be the last to benefit from it when benefits begin to appear. Millions have been left completely destitute by this financial maneuver, and the ability of the municipalities to care for them slashed almost to zero. Of course, all aids to security through insurance, public or private, have also vanished.

There are three classes of refugees in Germany, but the American public knows only of one. These are the one million "displaced persons" eligible for United Nations assistance, although only about 634,000 are getting it because the International Refugee Organization is not given the resources with which to do its job. The second group are the ten million expellees—victims of postwar action by the United States, the United Kingdom and the Union of Socialist Soviet Republics. The third group is the unknown number of political fugitives who have "gone west" before the advance of communism in eastern Europe. Some estimates place the size of this group at over one million. International assistance is denied to the last two groups.

The World Council commission wants three things understood: "1. The total number of Jews is no more than 204,000 and all are in the first group and most of them have positive hopes of new lives in a new home. 2. The proportion receiving United Nations care through IRO is less than ten per cent. 3. The homelessness of the vast majority was caused directly by the post-war actions of the victorious powers. . . . There remain at the least some eleven million people rendered homeless by United Nations action and excluded from United Nations care, for a solution of whose problem no machinery exists or appears to be contemplated. . . . The effects of any long continuance of the present situation, upon the victims themselves, upon the economy and recovery potential of the countries into which they have been driven, upon hopes for world peace and not least upon the validity of Christian conscience are such as to place the refugee issue in the very forefront of current world problems."

The contribution of any one congregation to the solution of this tremendous question of conscience and compassion must seem very small when the combined resources of all the churches would prove inadequate. But when all that is being done by the thirteen Jewish, Roman Catholic and Protestant agencies is put together, it is a large symbol of hope as well as a significant contribution in itself. "Of the six Jewish agencies at work, the budget of *one* of them for operations in Germany, Austria and Italy in 1948 amounts to $21,000,000," says Dr. Rees. The Roman Catholic Church is assigning some of its ablest leaders to the ministry to refugees and is preparing its churches in this country to receive these exiles for resettlement. But Protestants lag far behind both Jews and Catholics. The coordinated budget for the World Council refugee commission for 1948 was $1,186,200, and "present indications are that actual expenditure will be less than half that sum. The Lutheran World Federation alone of the member agencies has 'givings' to match its 'askings.' "

No congregation is so small that it cannot do something to remedy this situation by assuming responsibility for resettling one family. It can learn just what is required by writing to the Refugee Division, Church World Service, 214 East 21st St., New York 10, N. Y.

The U. S. Congress has opened the door, through an inadequate law full of obstacles to its own implementation, for the entry of 200,000 refugees in the next two years. Almost half a year is gone and the program is just getting started. The main hope of improving this law and increasing the number which can be brought here is for concerned Christians to find jobs and housing and to open doors of welcome for more than 200,000 people before July 1950. Unless this is done, there will be no hope of getting a better law or of doing what we can to ease the cataclysmic suffering we have helped to create. Every attempt to get Congress to pass a better law than the flimsy statute it reluctantly adopted last summer is blocked, as matters now stand, by the specious plea that there is no room here. Congregations of Christians locating available jobs and homes can spike that argument.

The Lutherans, Jews and Roman Catholics are showing the way in which Methodists, Baptists, Presbyterians, Disciples, Episcopalians, Congregationalists and others ought to start walking. The World Council, Church World Service, the Lutheran World Federation and the World Alliance of Y.M.C.A.'s and Y.W.C.A.'s now combine in issuing "an appeal for action" by local congregations and committees. It declares that it is of the highest urgency that congregations shall (1) find jobs and living quarters, (2) set up a local refugee resettlement committee, (3) get in touch with the national Christian refugee organizations and (4) support denominational agencies and councils of churches in refugee planning. Such an appeal ought to arouse a universal response.

One final fact needs to be kept in mind. This is not a case in which the Christians of Europe are simply passing the buck to America. As Dr. Rees reminded Amsterdam: "For the German expellees by far the finest piece of work is being done by the Evangelical Church in Germany. Through its agency, Hilfswerk, it has a program for the care and rehabilitation of these refugees which, in its efficiency and wise planning, is a model. It is all the more remarkable that, while much invaluable assistance and material aid comes from outside, the essential basic cost of this work is met by the free will gifts of the German churches themselves. . . . The Evangelical Church in Germany, from its own resources, is giving more help to more refugees in Europe than all the rest of Protestant Christendom together."

America's Greatness

THE APPEARANCE of Carl Sandburg's first novel, *Remembrance Rock*, has been nationally hailed as a publishing event.* Some critics are combing their vocabularies for words of praise which will not sound too weak or too smooth-worn. Here, the public is being told, is the essential quality of the American Dream, set forth as only a poet who is at the same time a seer could give it substance. Here is a book that will endure, just as Sandburg's poems and his life of Lincoln will endure. Here is a novel in the great tradition, making the current crop of novels which mock at life and spurn the eternal verities appear the cheap performances of childish or warped minds they are.

With much of the praise of Mr. Sandburg's new book, we are in agreement. We doubt that it is quite the "book for the ages" some of the more enthusiastic reviewers seem to think it will turn out to be. To us, its intention seems better than its performance. But it is a proud, honest, searching book. It should make better Americans, better men and women, of those who read it. It should do so because it represents, unless we fail to understand the author, the reply which a profound believer in the greatness of America and of the American people makes to the misgiving born within him by the developments of the past few years. It is an affirmation of faith made to his own troubled spirit.

**Remembrance Rock*, by Carl Sandburg (Harcourt, Brace & Co.) See review in last week's Christian Century.

And thereby it becomes a tract for the whole American people at this hour.

Two friends of ours were discussing the Sandburg novel the other day. One had read an advance copy; the other was asking what the book is about. "It is Sandburg's reaffirmation of America's greatness," said the one who had read it. "He wants to make all Americans believe that they live in a great country, with a great history and a great tradition, and with a great future. He particularly wants to give the generation of young Americans who fought the war an assurance of that greatness, and of the reality of their own contribution to that greatness." The inquirer, with a son in the war-scarred generation who won his Purple Heart in the Battle of the Bulge, thought this answer over for a minute. Then he commented: "It isn't the greatness of America that these young veterans question who fought the last war and are facing the next. It is the nature of that greatness. What *kind* of greatness, they ask, is our country asking us to serve? Is it a greatness worth dying for?"

The comment, we believe, was based on an insight profoundly true. There never has been a time when Americans have not believed their country great. It is astonishing to discover the confidence which the men of the infant republic had in its destiny and in the transforming power it would exert throughout the world. In those disorganized and disorderly years between Yorktown and the end of the 18th century, for example, when it looked as though the youthful United States might fly into fragments at any moment, Tom Paine could write *The Rights of Man* exhorting Europe to look across the Atlantic for its hope of the future, and his readers in the young states took his assurance as a matter of course. That certainty of greatness, that calm assumption of world leadership in the future, was characteristic of America through the first century and a quarter of its national existence. It hardly faltered even during the dark days of the Civil War.

To many outsiders, this spirit of assurance seemed nothing but bumptiousness. Observers from the Old World, especially from Britain, could not discover in this raw and raucous land either political or moral assets to justify the bragging and the easy self-confidence of the Americans. As Europeans grew more and more doubtful regarding their own future, this American assurance became more and more irksome to them. It still is. The assumption of national superiority almost unconsciously revealed by whole divisions of G.I.'s billeted in England and France during the two wars has fed the European sense of irritation. The greatness of America has not been denied. It could hardly be denied in the face of recent history. But it has been disparaged as a greatness almost wholly material. We are a nation that boasts of bigness. We have the biggest army and navy, the biggest skyscrapers, the biggest harvests . . . even the biggest mountains and waterfalls and sunsets.

Well, all thoughtful Americans recognize this characteristic in our national life—a characteristic so perfectly reflected in the electric sign across the main street of a Nevada town: "The biggest little city in the world." But that has not been the only sense in which her people have cherished America's greatness. Nor has it been, in fact, the conception of their country which most Americans have weighed when they claimed for her some special and enlarged national destiny. The national greatness, for them, has been something other than material power, something deeper than that, something spiritual. It has been greatness in terms of ideals, of aspirations and of example. It has been a greatness symbolized by the torch which Bartholdi set aloft in the upflung arm of the Statue of Liberty.

This is a greatness which found expression from the very beginning of the nation's record, when Thomas Jefferson gave it inspired utterance in the Declaration of Independence. It was not only that the opening words of the Declaration were new in the documents of states—though their lineage can be traced back through John Locke and a long line of libertarian philosophers—but that the spirit suffusing them was new. It was so new that even in the United States the generation which followed Washington and Jefferson, the generation of Calhoun, had to take refuge in the assertion that the great affirmation of the Declaration was a "self-evident lie." But that spirit, because of the truth out of which it emerged, contained a self-perpetuating power.

It was this conception of America's greatness in terms of its ideals and of its devotion to human liberation that produced the moral revulsion against the Mexican War. (U. S. Grant never fashioned many coherent political ideas, but he knew *that* war was wicked. "Nations, like individuals," he wrote, "are punishable for their transgressions. We got our punishment [for the Mexican War] in the most sanguinary and expensive war of modern times.") That same idealism made it possible to see the Civil War in the idealistic terms of the "Battle Hymn of the Republic." It made it possible to see the war of 1898 in terms of the liberation of Cuba and the Philippines, to see the war of 1917 in terms of Woodrow Wilson's speeches.

But the assurance of idealistic purpose has been running thin with startling and disturbing swiftness. The reaction from Wilson's speeches to the post-Versailles reality did something to the American soul which even yet cannot be fully measured. It left permanent scars. No Battle Hymn of the Republic came out of World War II. The very idea that some poet—a Sandburg, for instance—might have attempted to write one sounds obscene. Americans with informed and honest minds were gagging at the cynicism of the Atlantic Charter long before Mr. Roosevelt tried to explain it away as no more than some offhand notes hastily jotted on an odd piece of scratch paper and then handed out to make a newspaper story. And now, in this world bequeathed by the war, the young Americans who came back from Anzio and Guadalcanal are asking: Are the days of America's greatness in ideals, America as an example and a torch, over? Is this nation, with such material strength as no other has ever wielded, settling down to be just another Great Power?

It can be that. It can be more than a Great Power; it can be the Greatest Power. Its fleets can command the seven seas, and its airforces can impose the American

will on every continent. It can come closer to setting up a world empire, in the Roman sense, in the Burnham sense, in the sense against which Toynbee warns, than has any other nation in all history. Even Russia cannot stop us—not while we have sole possession of the atom bomb. There is a kind of greatness which plainly lies within our reach. And what will it get us? Toynbee has the answer: Ruin. Death.

What *kind* of greatness? That is the real question which the disturbed young American whom Sandburg is trying to reassure is asking. His novel touches the edges of that question, treats it obliquely, but never quite comes to grips with it or answers it in the words young Americans want to hear. No one has to tell them that they live in a great country and that their part in the war helped confirm that greatness—the greatness which makes other nations sit whispering apprehensively in the halls of the U.N., or in the committee rooms of the Organization for European Economic Cooperation, or in the seats of government in the Orient, in the Near and Middle East, in North Africa, in South America, "What is America going to do?" Or rather, "What is America going to command us to do?" But is there likewise an American greatness which is of the spirit and which expresses itself in the universal service of liberty?

There is such a greatness. Something of it is in the European Recovery Program, though it does not find untrammeled utterance there. It is in the flow of food and clothing and other relief supplies to the war victims of Europe and Asia. It has been all but smothered in the D.P. bills, but there is still a little of it there. It is in the world-girdling efforts of church missions, of foundations and sometimes of official scientific bodies to fight disease, to enlarge harvests, to lift the living level of earth's exploited masses. But until there has been born in this country a religious reconception of the meaning of America, this greatness in spiritual ideals will be overshadowed by the assertion of greatness in material power. And the misgivings of the best of our youth, which have stirred Mr. Sandburg to write, will persist.

Going to Meeting

EDITOR THE CHRISTIAN CENTURY:

SIR: The "father" of the London annual meeting of the Society of Friends has put in 400 attendances and reckons that he has traveled something like 120,000 miles. That is an achievement which speaks of fidelity and its reward in the "sessions of sweet silent thought" which "summon up remembrance of things past."

But this venerable Friend describes the length of his journeys to meetings in a pleasant manner. He has traveled a distance about five times round the equator. I read "120,000 miles," and it leaves me respectful but not thrilled. When, however, I catch sight—by the aid of imagination—of the Friend going five times round the earth, five times making a girdle of it, why I rise up excited and look for my atlas. If I had a History of the Equator, I should hunt for it. I hope the Rev. Peripatetic Jones will carry out his plan of writing "The Equator by One Who Knows It," and win the glory of being known as Jones of the Equator.

What, then, are 120,000 miles? The Bellman in Lewis Carroll would rightly answer, "They are merely conventional signs." But, alas, the Bellman said that the equator was a conventional sign and therein he erred. A journey round the earth, keeping strictly to the equator, toeing the line, would be a memorable experience. You would get to know the equator fairly well, and that must be worth knowing.

This is indeed the right way to describe distance. In this case it would not be as effective to say that he had traveled halfway to the moon, because that would convey the sobering thought that he would have to go on with the good work for another forty years before he set foot on the moon. But this "five times" links abstract figures with living things as they are seen from the equator: trees, seas, deserts, paradises, hills with and without snows, swamps in which are things creeping and forests in which are small and great beasts. The equator brings the traveler within sound of many tongues, within sight of many colors. From it he may see many flags, and as he makes his way he hears the praise of the Creator according to many faiths. He might even, before the fifth journey ends, make friends so that he can call on them by the way. What a splendid way of reckoning distance covered!

I once worked with a friend with whom I mounted a flight of many steps. We comforted each other with the thought that every three months we ascended Mount Everest on our journey to our appointed desks. Even so, this loyal Quaker can illustrate his journeys in color by his reference to the equator.

But do such journeys as his need this aid? Perhaps not. Journeys to meeting since the days of the Psalmist have a joyful and even thrilling character all their own.

For I had gone with the multitude to the House of God,
With the voice of joy and praise, a multitude that kept holy day.

The journey may be done on a familiar railway train on which at every junction we discover old friends, and the coach soon hums with merry and serious talk. I doubt whether there are any journeys which pass so quickly. I am sure that there are no better companions and no merrier company than among the travelers who are bound for meeting. I imagine those 120,000 miles passed quickly at the time, but they have left an undying memory.

The sober question for me seems to be in order: How many times have I traveled round the equator on the way to meeting?

Ever yours,

QUINTUS QUIZ.

[In response to requests from subscribers, a few of the best remembered letters of Quintus Quiz will be reprinted. The one above is from The Christian Century for May 1, 1946.]

How Much Truth Is There in Freud?

By Fritz Kunkel

SIGMUND FREUD was a discoverer, a misinterpreter and a challenger. Like many another great man he can be considered the last outstanding representative of a dying era and the great pioneer of a new one. His point of view was that of the 19th century. All science, he held, had to be built after the pattern of physics. Reality, including all psychological facts, could be explained only in terms of cause and effect. Determinism was the only possible philosophy, and consequently there was no freedom, no responsibility and no creativity. Everything had to be traced back to matter and energy. Freud's psychological genius was chained to the iron ball of materialism.

Many psychologists after Freud, lost in the sterile desert of academic hair-splitting, have shared this narrow point of view. Freud, however, was able to "dance in chains." In this sense he is the last of the great psychologists of the 19th century, of equal rank with giants like Gustav Theodor Fechner and William James. Though he died in 1936, and his psychological discoveries thus belong to the 20th century, their philosophical interpretation carries the hallmark of the 19th.

The Unconscious Psyche

In spite of this philosophical handicap, Freud was the pioneer of depth psychology. He discovered the "unconscious" as an integral part of our inner life. His scientific way of thinking, inadequate as it was on the whole, enabled him to prove the existence and efficiency of tendencies or forces in the human mind which can remain unconscious or become conscious without changing their nature. He shattered forever the old equation, "Psyche equals consciousness." We today have to accept the fact that we are conditioned by unconscious elements as well as by conscious ones. From Freud on, the word "I" covers more than what I know about myself.

If this is true, a thoroughgoing rethinking and remodeling of ethics, of the social sciences and even of theology is unavoidable. No wonder the scientific world was slow to accept Freud's discoveries and eager to point out his errors and limitations. Our task of course is to correct his mistakes, remove his limitations, and go ahead in the new direction. It has rightly been said that Freud, like Columbus, discovered a new continent, and like the great navigator mistook it for something it was not. Both these pioneers died discouraged and embittered because the world did not accept their erroneous views.

Potentialities of the Unconscious

Freud was also a misinterpreter.. In accordance with his mechanistic point of view, he conceived of the newly discovered "unconscious" as a kind of machine. You are angry at your boss but swallow your anger. It will come out the next day as an unjust criticism of your wife or children. The energy (anger) exists in a latent state while you are completely unaware of its existence, and only careful analysis can prove that the outburst against the family is actually caused by the first anger against the boss.

The underlying concept is of course the preservation of energy. The new discovery is that psychic energy as well as mechanical energy can exist in a latent state and that this latent energy can be unknown to the man in whom it exists. We all carry tendencies of great potentiality in our unconscious. We may be potentially murderers or geniuses, petty thieves or magnanimous heroes. All this would come to light if the barriers between conscious and unconscious could be removed.

Through the discovery of the unconscious, innumerable riddles of the human mind suddenly became as clear as daylight. Freud's *Psychopathology of Everyday Life*—one of the most revealing works of psychological literature and, incidentally, one of Freud's least Freudian books—explains in a masterly way errors great and small, forgetfulness, slips of the tongue and miscalculations. But one important question remains: Where do the powerful though repressed forces originate? The repressed anger against the boss accounts for only small emotional difficulties. If the creativity of an Emerson and the crimes of an Al Capone are to be explained as the result of repressed forces, we need a continually flowing source of energy in the unconscious.

'Libido'—A Reflection of Freud's Personality

Freud's answer is: The unconscious contains vital energies that can never be exhausted. They may become conscious, they may be controlled by the individual, but they will keep on flowing like a river. The water can be channeled into turbines or it can break through the dams and flood the country, but it will keep flowing. Here again the mechanistic point of view is evident; but a new mistake slips in, due to a personal condition of Sigmund Freud. The idea of a flowing energy within the human soul was in keeping with all the scientific thought of his century. But the idea that this energy, now called libido, was supplying only one-half of the human soul—namely, the sexual half, in the broadest sense of the word—was Freud's own personal conviction. He thought that "libido" was essentially different from "ego-instincts" such as hunger and thirst; and he explained all our cultural achievements, art, law, technics and religion as developments of libido, without much help from the ego-instincts. This he called his empirical discovery; but since Alfred Adler and Carl Jung have interpreted the same facts in a different way, we are obliged to conclude that the libido theory appears to be an outgrowth of Freud's personal prejudices.

Freud's genius was inexhaustible. In spite of his philosophical narrowness—materialism and mechanism— and in spite of his personal prejudice—overemphasis on sexual energy or libido—he constructed a magnificent

model of a psychic machine which seemed to account for everything that psychology can observe. There is the ever flowing river of libido. Then the environment, parents and society, build a dam. Libido is forced to flow in certain directions, to avoid other directions, and to go partially underground. Repression begins. The individual himself takes care of the dam that cripples his life. Indeed he creates a special caretaker of his inner dam, the superego. The occasional inundations are neurotic symptoms, crimes or cultural achievements. The Gospel of St. John is "nothing but" sublimated libido because St. John's superego did not allow him to express his libido more naturally—for instance, by begetting children. This sounds exaggerated, but Freud's essay on Christianity, "The Future of an Illusion," leaves no doubt that such was his interpretation of religious experiences.

Freud's Challenge to Religion

Finally, Freud was a challenger. His naive blindness in the field of religion could be dismissed with a shrug of the shoulders were it not for the "religious" fanaticism of his followers. There is enough healing truth and psychological value in the psychoanalytical method to cure certain neuroses and to conjure up experiences of death and regeneration which, like ancient initiation rites, imbue the client with emotional convictions of great depth and power. Freud's dogma of psychoanalysis has itself become a kind of religion.

It does not help to withdraw from the battlefield in indignation. It is true that Freudianism is a poor philosophy, disproved even before it was put forth. But it is also true that its scientific appearance makes a strong appeal to academic minds and that the libido theory fascinates the younger generation. To meet this situation, our psychotherapists have to produce better— and faster—results in the treatment of neuroses, and our religious leaders have to find better ways into the depth and power of Christianity.

Problems and Solutions

History usually produces diseases and remedies, problems and solutions, almost simultaneously. Freud found the first part of the answer to the neurotic deviations of our time. He discovered the dynamics of the unconscious. Then he went astray and spent the rest of his life in the elaboration of his libido theory. It has often been said that psychoanalysis is itself the disease which it tries to cure; and among Freud's earliest disciples were clear and independent minds who recognized the danger and sought to avoid his mistakes.

Alfred Adler boldy replaced the mechanistic category of cause and effect by the biological category of means and ends. He gave back to human nature the freedom, the responsibility and the creativity which his preceptor's determinism had eliminated. But fighting against a giant like Freud, Adler inevitably overplayed his theme. For the newly discovered "unconscious" he substituted the merely "unknown," thus casting aside the greater part of Freud's discovery. Yet he broke the spell; he showed that the master was not infallible. Carl Jung took the next step. He not only restored the unconscious to its proper place but plumbed its real meaning, which is far greater than Freud had imagined. Jung's concept of the "collective unconscious" enables us to understand the psychological nature of widespread historical movements such as communism and fascism. But neither Adler nor Jung could have made his contribution had he not been challenged by the great discoveries and the rigid limitations of the master, Freud.

Approaching a New Dimension

The provocative power and stimulating impact of psychoanalysis are not yet exhausted. Adler and Jung did not solve all the problems of the unconscious. Freud has put us to the task; we have to sift his discoveries, replace his interpretations by better ones, and integrate our new insights into Christianity. Freud's unfortunate concept of "sublimation," for instance, has to be replaced by a deeper understanding of "evolution." Instead of saying that primitive sexual libido should be sublimated into cultural achievements, we ought to say that primitive love should evolve into higher love. The acorn is not "sublimated" into an oak tree and a child is not "sublimated" into a man.

Freud's "unconscious" has been replaced by Jung's "collective unconscious," which is usually understood as the memory of the human race. But the idea carries certain implications of timelessness or supertime. The development of depth psychology is fast reaching the borderline of a new dimension; in this respect it parallels modern physics, though it is not dependent on that field of science. We are beginning to distinguish between the collective unconscious of the past (the memory of the race) and the creative unconscious of the future (the power that calls us into existence and controls our evolution). As the adult is dormant in the child and the plant in the seed, so spiritual man is dormant in carnal man. Our future is dreaming in the present, and what we did in the past is conditioned by the magnetism or "call" of our future, together with our resistance against our destiny. The new religious psychology is unfolding because of the challenge of the great pagan Freud.

Sonnet

I HAVE LOVED brave things that do not falter:
Stubpines, their roots rock-gripped, will never sway;
A swerved gull, stormy nested, will not alter
Her course whenever the wind swings from the bay.
Since I must go let me see all things clearly,
Distill each moment for its courage high,
Find a cored peace in pain when the mind austerely
Must watch the tough, beautiful body slowly die.

Then, not like a burden-bearer but a bird,
Let my life go. With certainty, with true
And tranquil purpose: let the final word
Be definite as a clear note in the blue—.
Swift wings upcurved, bright feathers in the sun,
Then swiftly falling and as swiftly done.

MILDRED FOWLER FIELD.

Between the Times

By Clarence Seidenspinner

ANY WAY you look at him, you are bound to admit that the average clergyman is caught between the times. Express the melancholy truth any way you like. Declare that he is behind the times or ahead of the times. Change the figure and call him a fish out of water. Say that he doesn't know whether he is going or coming. You will be right on all counts.

Quite literally, the Protestant minister is caught between the times. The clerical pattern to which he conformed for over two hundred years is no longer acceptable or even possible. He may dream about this charming pattern in nostalgic moments when he remembers the parish ministry of Charles Kingsley or of Alexander Whyte, or the simple preaching, praying and calling of his own boyhood pastor. He may feel that in those idyllic days everyone knew what reasonably could be expected of a parish minister. Today the times are turning, and no one quite knows what the minister ought to be like.

Which Version Shall He Quote?

Think about some of the situations the clergyman now faces. Take such a simple matter as his quotations from the Bible. He was nurtured on the King James translation of the Scriptures. He committed to memory many of its noble passages and through years of preaching has trained himself to quote from this version. Now he is confronted with the Revised Standard Version of the New Testament. Greatly does he rejoice in its careful translation and fine prose style. Knowing that this will be the version followed by church publishing houses for many years to come, he now reads from it at the lectern and quotes from it in the pulpit.

Yet even though the minister prefers many of the new passages to their older counterparts, the new lines have an alien sound. Right in the middle of a sermon, when he would normally quote from memory a text to support his theme, he remembers with a start that he dare not do this. Down go his eyes to the manuscript in order to read the newer translation. He had started to say, "And we know that all things work together for good to them that love God, to them who are called according to his purpose," but he quickly manages to shift while he reads, "We know that in everything God works for good with those who love him . . ." Midway in his sermon he suddenly knows that he lives between the times, and there strikes his heart the same pang of longing which pierced

> Through the sad heart of Ruth, when sick for home,
> She stood in tears amid the alien corn.

Think of the liturgy which the minister uses on Sunday morning and the new devotional treasures now at his command. For the most part his liturgical patterns are new creations resulting from recent national meetings of his denomination. These patterns do not reach down to earth. They were not even conceived during his boyhood. They are brand new and still irritate in spots.

Liturgical Mass Production

The Methodist *Book of Worship* is a case in point. In one fell swoop the General Conference of 1944 published 550 pages of devotional material under that title. The book outlines services for many different occasions, services based upon a fourfold pattern of worship that constitutes a new contribution to liturgical thought. But imagine the plight of the Methodist minister. Bang! Overnight he is supposed to assimilate and be ready to put to use more materials than are contained in the *Common Prayer* with which Anglican priests grow up. Many a Methodist minister, fumbling among the pages of his new *Book of Worship,* knows that he is in a tight liturgical spot between the times. In this plight he is little different from his other Protestant brethren who are nervous about *their* new denominational prayer books.

More lamentable than the minister's fright in the presence of the new anthologies is the loss of his common liturgical moorings. The sober fact is that there is neither a standard liturgy in use among Protestants nor any general knowledge of what constitutes a sound liturgical pattern. Anything can still happen at church. One is hard put to it to outline the basic structure of the average service. It still bears testimony to having been assembled in a hat and pulled out, item after item, by sheer chance. Yesterday the minister knew what was proper during divine worship. Tomorrow he will know again. Meanwhile, he is caught in an experimental, ambiguous phase between the times.

Where Does the Time Go?

Think too, of the weekly pattern of his ministry. He now confronts the most multifarious demands ever made upon his calling. The extra demands of parish and denomination alone are enough to floor him. Approximately 40 days a year are needed for minimum denominational and interchurch activities. Many a minister spends even more time at this extra-parish activity. Drop out two weeks vacation and a day off per week for himself, and he has 250 working days left for his real job.

What an assortment of duties he confronts, all the way from preaching to counseling, from teaching to recreational leadership, from office administration and budget planning to setting up programs with the various organizations. No wonder that we do not have great pastors and great preachers after the manner of Alexander Whyte of Free St. George's Church. Even yesterday the pattern was more simple and definite. The clever church executive had not yet appeared with his manuals of recreation, office management, evangel-

istic techniques, leadership education, church school organization, and so on *ad infinitum*. And yet we should have sympathy rather than censure for this ecclesiastical mutant. Caught between the times, the minister must perform many of these duties if his church is to thrive.

Professors and Ministers

He is also caught between the times financially. To be sure, in the ordination service he is told: "Forasmuch, then, as your office is both of so great excellency and of so great difficulty, consider how you ought to forsake, as much as you can, all worldly cares, and be studious in learning the Scriptures, and in acquiring such knowledge and skill as may help you to declare the living word of God." How can a man forsake all worldly cares when his church does not pay him enough to live on as a family and professional man? Many and many a poor fellow in the smaller and medium-sized churches simply is not getting enough salary to pay essential expenses. Yesterday the parish minister could get by on his small income, his worn clothes and his two good feet that took him calling. Not so today. Said a bishop in commenting upon a recent promotion he had made, a promotion typical of his general administration: "Why, that man is a wonderful entertainer! You should see the table he sets and the way he entertains people at his home." That bishop likes his pastors rich.

Dean Simeon Leland of Northwestern University, in his inaugural address to the college faculty, stated the case for the professors more realistically than the church is inclined to state it for the ministry. Said he: "As professors and scholars we must travel that we may enrich our lives, and those of others, by the knowledge gained from new experiences and study in strange lands. At home, we must have leisure in which to read and reflect . . . To do this we must have economic security in order to enable us to devote our minds to the problems of education and research instead of to the tasks of making ends meet."

What Can Be Done?

Because the patterns which make for economic security in the ministry have not been standardized as yet, many are the ways which the clergy now take to make ends meet. These range from a supplementary job in a shop to the more serious matter of keeping family reproduction down to zero. This latter expedient goes a long way toard fulfilling the ritualistic admonition, "You ought to forsake, as much as you can, all worldly cares." It also makes entertaining much easier. What it does to God's obvious plan for man and the world is another matter. Some day the pattern of clerical economics will be more definite and the minister will not have to face this additional burden.

What to do? How shall a clergyman, caught between the times, live decently and creatively and with an eye out for the Kingdom of God? For one thing, he can recognize and accept the fact that he is alive today—between the times, to be sure, but alive. He cannot hope to develop the finished pattern of living that Dr. Whyte achieved . . . or that the clergy will develop tomorrow. To face this fact honestly and courageously is salutary. To ignore it is lamentable.

Second, let today's parish minister recognize that he must do rugged, creative, pioneer labor in the changing life of the church. He lives in an ecclesiastical age comparable in many ways to the first age of Christianity when churchly patterns were still in flux. Hardy saints then arose to bend these organizational patterns into the great, memoried grooves of history. So today the minister may know that even though personal anonymity is inevitable, he can contribute his thought and action to a great, creative process which is expressing itself in such mighty and permanent forms of organization as the World Council of Churches.

Third, the parish minister can maintain the best possible personal and group standards of good taste. He may be called upon to perform many duties in and out of the curriculum, but he does not have to compromise his moral and cultural standards. He may have to work hard in many different ways to keep his church peopled and staffed, but he does not have to use tricky gadgets, flashy advertising and sentimental or theatrical services which exploit the weaknesses of human nature. Even between the times, a clergyman can be true to his standards of decency and good taste.

Fourth, the whole clerical world must now help intelligent laymen to see the problem and to reduce the demands and tensions of the minister's life. Denominational executives who are willing to place the Kingdom of God above the multiplication table can be of great help at this point. These officials are in a good position to popularize better standards, to raise the cultural standards of the ministry and to support these better standards with a more adequate wage. Laymen look to these officials for guidance. Great will be their reward and great will be the gain to the whole church, now struggling between the times, if these chief executives cease to badger the ministry with increasing demands and become advocates of the clergyman, his shepherds and helpers. Laymen will quickly understand and will hasten the advent of the day when the ministry can flow into a new mold of beauty and effectiveness.

Lord, Stand Before Me Like a Hill of Might

LORD, stand before me like a hill of might,
Slowing my footsteps in their coward flight.
Rise, let me touch the hemline shore of thee;
Love, be the landfall of my restless sea.

Keep close beside me. When thou dost retire
My day collapses and my night takes fire.
Do I but turn my head from thy great good
My moon is ashes and my stars are blood.

Shattered I fall from out the grip of war,
Like a glass goblet on a marble floor.
Upon what earthquake surface can I stand?
Oh steady, steady hold me in thy hand!

EDITH LOVEJOY PIERCE.

Guatemalan Compromise

By Willard Price

A FAIR CASE can be made for the argument that religion should not always come first. Religion came first with the Spanish priests who converted the Indians of Guatemala three centuries ago. Secular education was not considered necessary. There was no housecleaning of the Guatemalan mind in preparation for occupancy by Christian beliefs. The same thing sometimes happens today, here and abroad. So it may be instructive to recall the Guatemalan story.

The priests who came to that land along with the conquistadors believed that "conversion" was sufficient. Backed by Spanish soldiers, they conducted this business on a wholesale scale. Ten thousand baptisms they counted a fair day's work.

Sorcerers on the Church Steps

It was easy enough to make converts. To the Indian conversion merely meant adding a few more gods to his pantheon. Perhaps the priests took it for granted that the new faith would oust the old. The flaw in their reasoning was the notion that the old gods were part of a religion. The old gods were not that; they were secular, and only secular education could dislodge them. The gods of fertility, corn and rain could be ousted only by better understanding of fertility, corn and rain.

In this 20th century, on the steps of the church in Chichicastenango stands a small altar dedicated to the gods of fertility, corn and rain. There copal incense, which the Mayans have burned for thousands of years, still smokes daily. The pagan altar on its steps is tolerated by the church. Those who sacrifice at it may come inside. And many of them do. They reason that it does no harm to keep on good terms with the white man's gods. So a censer of the ancient incense is swung also before Mary or Christ or some good-looking saint, and a small offering is dropped into the box.

Among the Guatemalans of pre-Columbian times— as among many peoples everywhere—anything imperfectly understood was likely to be made a god. When Cortés came leading an expedition into the Petén region, not only he but his horse was considered divine. The horse took sick and had to be left behind on the island of Flores in one of the jungle lakes of Petén. The natives fed the horse flowers, as food befitting a god, and the animal died. Fearing divine punishment, the Indians carved a great stone image of the horse and have worshiped it ever since.

Playing No Favorites

Today Guatemala still swarms with sorcerers who practice the ancient magic. The farmer who wants a good crop, the woman who desires a son, the sufferer who seeks a cure, the vengeful person who plots disaster for his enemies visit the *brujo,* the sorcerer. He knows what to say to the gods. For good measure, he registers his client's needs with the Christian divinities as well as with the Mayan.

Here is a typical *brujo* prayer, as reported by Dorothy Reynolds, a language teacher and ethnologist: "I the priest, I who speak, I who burn this incense, I who light this candle, I who pray for him—I ask you that he may obtain his subsistence with facility. Thou, God, canst provide him with money. Let him not fall ill of fever. I ask that he shall not become paralytic; that he may not choke with severe coughing; that he do not go mad; that he be not bitten by a dog; that he be not killed with iron, nor by a stick; and that he be not carried off by an eagle. Guard him, O Clouds; aid him, O Lightning; aid him, O Thunder; aid him, St. Peter; aid him, St. Paul; aid him, Eternal Father!"

Another prayer, equally typical, is the following: "I ask you that sickness may visit his enemies. So order it that when his enemies go forth from their houses, they may meet sickness. Order it that wherever they go, they may meet troubles. Do your offices of injury to them, wheresoever they are met. Do this that I pray, O holy souls, God be with you! God the Father, God the Son, God the Holy Spirit. Amen!"

The Cross—A Pagan Symbol

We think of the cross as a Christian symbol, but it was used by the Mayans long before the Spanish missionaries arrived. The four gods who are fabled to stand at the four corners of the world and hold up the sky are represented by crosses. When earthquakes threaten to bring the sky tumbling down, believers kneel before the cross belonging to the corner from which the trouble appears to come and pray that the god's knees may be stout and his shoulders strong.

On many a lonely hilltop, a cross stands beside an image of the god Turkah, an ugly being with a wide mouth. Such hilltop crosses have a very odd function. They serve as spiritual telegraph offices, somewhat like the beacon fires by which men once sent messages across country. One morning on a hill near Lake Amatitlan I listened as a *brujo* prayed to such a cross and my companion translated for me. With the *brujo* was a woman who wished her husband to return from a distant village because their child had taken ill. The sorcerer respectfully besought the cross, which he addressed as "Santo," to transmit a message to another cross in the village where the man was stopping. The man was to be moved to come home. Sequel: he came home.

Of course men usually come home sooner or later. But the woman felt that the fee she had paid the *brujo* was well spent. This woman was a faithful attendant at the parish church. "I asked the priest at the church to help me," she told us. "He couldn't. Our own men have more power."

A strange belief persisting among the Indians to the present day is that each person has a *nagual,* an animal

counterpart, and whatever happens to this animal will happen to him. As a Spanish missionary of the time of the conquest put it, the Indians "are deluded by the devil to believe that their life dependeth upon the life of such and such a beast (which they take unto them as their familiar spirit), and think that when the beast dieth they must die; when he is chased, their hearts pant; when he is faint, they are faint; nay, it happeneth that by the devil's delusion they appear in the shape of that beast (which commonly by their choice is a buck, or doe, a lion, or tiger, or dog, or eagle) and in that shape have been shot at and wounded."

This belief, of course, is not unique to Guatemala, as students of primitive cultures are well aware. I myself have know Bataks in Sumatra to refuse to kill a tiger that was despoiling their village because the beast was supposed to be the other home of the souls of some of the villagers.

A baby in a Guatemalan village was ill. A sorcerer was engaged and at once began to look for the baby's *nagual*. He discovered — or pretended to discover — a small snake caught in a crack in the stone wall. This, he said, was the baby's animal spirit. It was suffering, therefore the baby must suffer. He freed the snake and the baby recovered.

Whisky for the Gods

The *brujo*, like his fellow Indians, likes whisky. But he doesn't ask it for himself. "The god wants whisky," he says. So the client must provide it. The *brujo* offers the liquor to the image (in one case a colored wooden figure of Mary), then drinks it himself. The deity is thus supposed to enjoy it and to be made amenable to human requests.

Animal sacrifices are held to accomplish the same purpose and the meat goes to the Indian priests. At very important and secret ceremonies, human sacrifices, so common in pre-Columbian America, probably are offered. At least so the police believe, since they cannot otherwise account for the number of persons who vanish without trace.

The primitive man all over the world has invented ingenious ways of testing his wife's fidelity. The smart Mayan husband who is about to leave home places a marked stone in a certain position. If upon his return its position has changed, his wife has been unfaithful and the village elders will not hold him blameworthy if he casts her off. The unnecessary disruption and grief caused by this superstition may be imagined.

All these superstitions, and hundreds of others, spring from the Indian's incomplete knowledge of science. They are not essentially religious beliefs. They are due to lack of information concerning the world round about. Merely to add Christian gods to the Indian's gallery of divinities is like trying to purify a cistern full of bad water by pouring in a little fresh. The only result will be that the fresh water will become putrid. So it is in Guatemala, "converted" by the superficial methods of the Spanish missionaries.

The first task today is to drain the cistern of the stagnant water of mistaken beliefs. The government long since awakened to the need of educating the Indians, but the Guatemalan church still holds back. The attitude of American churches, whether Roman Catholic or Protestant, is of course quite different. American missionaries in Guatemala astonish and grieve the parish priests by the emphasis they place upon knowledge.

But knowledge of the outside world cannot reach the Indian until he learns to read. Illiteracy is Guatemala's greatest single handicap. Its estimated percentage of illiteracy is 80, a higher rate than that of any other nation in the Americas, North, Central or South.

Draining Off Stagnant Beliefs

No wonder that the Guatemalan government is now thoroughly aroused on this matter. The awakening is at least partly to be credited to the American missionaries. Using the famous Laubach system of each-one-teach-one, they picked the brightest person they could find in each village and taught him to read on condition that he would teach at least one other, who would teach still another, and so on in an endless chain. So many thousands have already learned to read that a paper in simple Spanish is now published for them. It is called *Pan* ("Bread") and its articles deal with such homely and practical subjects as the destruction of insects that ruin the crops, the importance of ventilation and cleanliness in the house, the ways of microbes, the onion and how to cultivate it, simple medical information, the sins of the mosquito and the fly, the causes of dental decay, and the importance of reforestation.

Of course *Pan* presents religious articles too. But there is more recognition than one would expect from a rather stiffly orthodox denomination that a man must know something of the facts of life before he can appreciate the facts of eternity.

Stripping the Veil from Error

When the Indian understands enough about agriculture to realize that it is not necessary to sacrifice a valuable ox at corn-planting time, when he knows enough about fire to build a firebreak instead of pouring a libation to the fire god, when he comprehends that malaria comes not from an enemy's curse but from the bite of a mosquito, when he perceives that the modern physician is to be preferred to the magician for the treatment of mumps or scarlet fever—then something important has happened. Thus hundreds of things that he had thought of as mysterious and "religious" are stripped of the veil of the sacrosanct and become secular and matter-of-fact.

Some persons condemn such elementary instruction in science as "robbing the Indian of his religion." More careful analysis would show that most of what the Indian classes as religion is merely mistaken science. Only as the mistakes are eliminated will there be room for religion.

The publisher regrets that, despite the large extra edition printed, the issue of The Christian Century for October 6 is exhausted. The pamphlet reprint, announced on another page, will be available in a few days.

BOOKS

How and What Do Christians Know?

CHRISTIAN APOLOGETICS. *By Alan Richardson. Harper & Brothers, $3.00.*

ONE of the younger British theologians here presents a well balanced view of the nature of Christian knowledge. Firmly believing that theology is a genuine science, he insists on careful examination of theological method, but also on re-examination of many assumptions about what constitutes scientific method. He distinguishes the physical from the human sciences and points out that in the latter more recognition is now being given to the personal equation—or what he calls "the existential aspect"— present in their method. The element of subjectivity cannot be avoided—this is the truth forced upon us by Marx and Freud—and the efforts of rationalism to escape it by an alleged Olympian detachment cannot escape being only self-deceptive.

In a word, all thinking proceeds not only from facts but from some key ideas or first categories by reference to which the facts are organized into meaningful wholes. And the task of apologetics (something quite different from an apologia) is to clarify "the nature of the biblical faith-principle by which our experience is to be interpreted as a whole." This task is a scientific one, and Canon Richardson is quite willing to call theology an "empirical science." But any empirical science, to claim independence as a discipline, must be able to "formulate its own categories of interpretation," so that chemistry is not simply physics, or biology a branch of chemistry, or psychology merely biology.

In this task science begins to run willy-nilly into philosophy, for both seek to elucidate basic categories. However, the categories do not appear at the end of a series of observations of "brute facts" but are used to organize data into meaningful facts for knowledge. Thus the initial categories or assumptions play a tremendous role in scientific or philosophical knowledge.

How are these key categories selected? There is the rub in pure rationalism. There is the point stressed by existentialism. *Some* choice, *some* leap of intuition, *some* act of faith is involved. And the nature of this selection is all-important. Theology proceeds from the faith that the Bible gives us the key to the meaning of human experience and of ultimate truth. But the "conditioning" necessary for such a venture of faith takes place in the church, whose very existence cries out for adequate explanation. Thus the Christian stands in the church in order to understand it. He is not bound to the dogmas of the church, but by the Spirit which inspires the church his life is led, and by that same Spirit he also examines the church.

Now this sounds much like the "ideology" of which the sociologists of knowledge speak, but theology is distinguished from that by its deliberate and intellectually articulate character. Of course theology is influenced in its expression by social experience and "ideologies," but it is not subordinate to them; it rises above them.

From this major premise the author reviews the major sources of Christian knowledge. History is seen as the product of men's interpretation of what went on around them; and biblical history is preoccupied throughout with a view of the end of history as found in the purpose of God. Eschatology is inseparable from it; and this gives it a special quality among the scriptures of the world. Accordingly general revelation, while valid, needs the perspective of the special revelation in the Bible to cap its meaning and to correct its interpretations.

That there should be so much miracle in the Bible is no occasion for embarrassment to Mr. Richardson, for if the revelation is unique it is not subject to classification and hence naturalistic categories do not strictly apply to it. It has its own categories in terms of which miracles are credible. By the same token, prophecy finds meaning and fulfillment within the framework of the biblical viewpoint, which commends itself to the reader who has been divinely led into acceptance of it. Faith finds its place in relation to reason as the initial premise on which the thinker ventures in his search for the meaning of experience, and on which depends the eventual soundness or error of his rational processes and conclusions.

It is clear throughout the book that its author is trying to steer a course between the extreme anti-rationalism of some of Barth's followers and the futile skepticism of many rationalistic contemporaries. And on the whole he makes his point. Some questions are too neatly foreclosed, however. Does it follow that, because the early church produced the Bible, the church today best understands the Bible? Two uses of "church" seem here to be confused. Again, while the Bible speaks of an end of history, does this imply an "end-point"? Any purpose provides ends which are progressively transcended, and why should not the divine purpose be a perpetually developing one to eternity without presupposing a particular "end of history"?

Many such questions arise which cannot be debated here. But the book will amply repay the reader, especially if he is a student embarking upon the subject of theology.

EDWIN E. AUBREY.

Books in Brief

MASTERPIECES OF RELIGIOUS VERSE. *2020 Poems by 900 Poets. Edited by James Dalton Morrison. Harper, $5.00.* In the more than 700 pages of this beautifully bound, attractively printed and carefully edited anthology is found "wisdom from the central deep" which the poets of many centuries have brought to bear on the great themes of religious faith. The contents are divided into seven major sections on God, Jesus, man, the Christian life, the Kingdom of God, the nations, and death and immortality. Although the church is not accorded the status of a section by itself, there are about 40 poems on the church as an aspect of the Kingdom of God. With the exception of the poetry of the Bible, some of which appears here, the poetic riches of the East are virtually untapped. British and American verse of the past three centuries is found in good measure, and contemporary writers are not neglected. In addition to an analytical table of contents, the book is provided with an index of authors which generally gives the essential facts about their careers. It also has indices of titles, of first lines and of topics. The volume is therefore valuable for reference as well as for reading. The editor is professor of homiletics in Colgate-Rochester Divinity School. H. E. F.

THE CHRISTIAN OUTLOOK. *By Kenneth Scott Latourette. Harper, $2.50.* In seven large volumes, which will be standard equipment with students for a long time to come, Dr. Latourette recited the history of "the expansion of Christianity." In this not very large volume he gives a sweeping survey of the present status of the Christian cause through-

out the world, the challenges which confront it, the tendencies and directions of development in the principal divisions of the church, and the "far outlook" as the historian and the student of present conditions views the long future with prophetic eye. Dr. Latourette is no visionary prophet who would see the New Jerusalem about to descend among men, nor is he a prophet of doom, but rather a disciplined optimist, realistic in his appraisal of difficulties and dangers but hopeful of a happy issue. Two things give this book great value to every person who is intelligently interested in contemporary religion: its solid factual content with reference to the actualities of our own time, and its vigorous appeal to churches and Christians to meet the challenge of the age with both faith and action. Christianity is *not* a passing phenomenon.

W. E. G.

CORRESPONDENCE

Van Dusen on Amsterdam

SIR: Your editorial, "Appraising Amsterdam," is the finest thing which has been, or can be, written regarding the World Council Assembly. I hope it will be promptly reprinted *by itself* and made available for wide distribution. It is just the balanced and discerning appraisal one would wish to place in the hands of inquirers about Amsterdam.

As one whose main responsibilities were in the area of "the things that were said" at Amsterdam, may I endorse wholeheartedly your judgment that "the thing that was done" far outweighs in importance "the things that were said." However, since the pronouncements of the Assembly are certain to receive much attention in coming weeks, it is important that readers be clear as to their exact status.

The formal action taken on each report was: "That the Assembly receive the report, and commend it to the churches for sympathetic study and appropriate action." While this formula does not commit the World Council to endorsement of every word or sentence in the reports, it is significant that they were "received" only after critical examination, thorough discussion and amendment by the Assembly itself. And a responsible legislative body officially representative of half of Christendom would hardly commend documents to its constituents "for sympathetic study and appropriate action" unless on the whole they claimed its convinced approval.

Moreover, I believe it is true to say that every single delegate who held misgivings about any report not only had ample opportunity to voice his views, but the satisfaction of knowing that full consideration had been given to his every criticism or suggestion. Again, it is worth noting that each of the four section reports, after it had been referred back to its drafting committee for revision in the light of plenary discussion, was then "received" and "commended to the churches" without a dissenting voice. (The much publicized report on "The Church and the Disorder of Society" in its original draft received only 2 negative votes out of 351 members. No dissent was expressed at its adoption in its final revision.) No one, I believe, had for a moment anticipated that these documents would claim so almost unanimous an approval.

Therefore, while it is certainly correct that "the whole body of pronouncements is open to critical examination by any church or any Christian," these documents come to the churches as more than "a consensus of judgment" as they consider them *"for appropriate action."*

Union Theological Seminary, New York, N. Y. HENRY P. VAN DUSEN, President.

The Logic Spelled Out

SIR: I fail to follow the reasoning of Dr. Morrison at one point in his excellent analysis, "Church, State and the Constitution" (September 1 issue). He is outlining the probable consequences of the "equal aid to all churches" theory and, in the second paragraph of point 1, he asks: "If the state once makes available to the churches its legal authority and its tax-supported school system for the teaching of their respective faiths in the public schools, on what ground can it deny the Catholic claim that its parochial schools are in reality public schools and are therefore entitled to support from the public treasury?" He says the logic is inescapable.

With all due respect to Dr. Morrison, who knows much more about this subject than I, his logic seems to me not only not inescapable, but in direct opposition to the point it is supposed to establish. Is it not obvious that a parochial school could never be called a public school, even if 100 per cent publicly financed, by reason of the simple fact that it is administered and controlled by an ecclesiastical, not a public, organization?

Would Dr. Morrison kindly enlighten my darkness by filling in fully the steps in his reasoning? All the other dire consequences he lists depend upon the validity of his logic at this point.

South Bend, Wash. PAUL G. PERKINS.

SIR: Mr. Perkins' request is a fair one. Perhaps I should have spelled out the logic more explicity, but I assumed that it was evident from the context of my article. I will try to clarify the matter.

1. Catholic authorities claim that Catholic parochial schools, even though church-controlled, should be legally recognized as a part of the public school system, because they conform to the educational standards set up for the public schools and are permitted to operate under the compulsory education law. It is maintained that they render a service to the state and that the cost of the secular instruction in parochial schools should be borne by the public treasury.

2. The courts reject this claim as involving a violation of the constitutional principle of separation of church and state.

3. Thwarted in its efforts by direct action to get tax funds for its church schools, the Roman Church seeks to attain this end by roundabout ways. Numerous strategies have been adopted. One of the most promising was to cooperate with Protestants in the released time project. Under this scheme, public school time, and thereby the authority of the civil law, was made available to the churches for teaching religion to public school pupils while they were "in school." The Supreme Court held that this union of civil government (the public school system) and the institutional functioning of the churches was unconstitutional.

4. The major interest of Catholic authorities in this project was not in the released time practice, as such, but in its far-reaching *legal implications.* It provided a way by which the Roman Catholic Church (in cooperation with other churches) could get its foot inside the jurisdiction of the civil government which supports the public school by taxation. A legal precedent would thus be established which could then be transferred to parochial schools as a basic for demanding tax funds for their support.

5. Manifestly, a union of church and state in the public school system would present a perfect model for a similar union of church and state in parochial schools. Under released time, the state supports the secular teaching in the public school while the churches are responsible for the religious teaching. This is precisely the arrangement the Roman Catholic Church desires for its parochial schools. Its leaders saw that tax support of the secular teaching in a public school in which the Catholic Church is allowed to teach religion could hardly be distinguished in law from tax support of the secular teaching in a parochial school in which religion is taught by that same church.

6. Catholic disappointment at the court's ruling in the re-

leased time case is resentful to the point of anger. Some Protestants conceived the practice as an innocent bit of mere "cooperation" between church and state. But Catholic leaders saw it as the Supreme Court did, namely, as an actual *union* of church and state. This church, therefore, had an enormous stake in the outcome of the judicial proceeding. Had the court rendered an opposite decision, Catholic authorities would now be in a strong legal position to claim tax support for the secular instruction in their church schools. And "secular instruction" could be interpreted as including perhaps nine-tenths of the cost of maintaining parochial schools. Hence, the Catholic Church, strangely abetted by some Protestants, is out to secure a reversal of the court's decision.

7. Should this decision be reversed and the churches allowed to enter the jurisdiction of the public school system to teach religion, the status of the public school and the parochial school, under the Constitution, would be virtually identical. The legal effect would be, if not to obliterate, at least to blur, the distinction between public school and parochial school. The public school with the churches teaching within its jurisdiction would be a mild, but legally sanctioned, version of the parochial school, and the latter could plausibly claim tax funds for its support. The consequences set forth in my article would surely follow.

There would remain, of course, the question of ecclesiastical control, to which Mr. Perkins refers. But this last technical barrier would offer only a frail resistance to the attack of Catholic lawyers who had in their whip hand the legal precedent sanctioning the teaching of religion by the churches in the public schools.

I have confined myself strictly to the request of Mr. Perkins to fill in the logical gap which he, and perhaps others, were unable to span. No attempt has been made to examine the merits of the Catholic position. For such an examination, the reader is referred to a brilliant and, I believe, unanswerable critique of that position by W. E. Garrison in his review of the recent book, *The First Freedom*, by Fr. Wilfrid Parsons, S. J., which appeared in The Christian Century of August 25, 1948.

Chicago. CHARLES CLAYTON MORRISON.

States' Rights and Cheap Labor

SIR: Though not given to the angel-devil analysis of American politics, I fear that Rev. Eugene Peacock in his article, "Why the Dixiecrats?" underrates the sinister side of the bevy of dissident Democrats who are supporting the presidential aspirant J. Strom Thurmond. Every intelligent Negro of the south believes, with considerable justice, that this movement is an open conspiracy against brotherhood.

When the members of President Truman's Committee on Civil Rights issued their famed report last year, there was no immediate outcry from the great mass of southern working people. But as the months passed professional politicians, believing that Truman was marked for defeat and desiring their cut of the coming Republican patronage, organized together, agitated through the kept press, and in time worked up a highly synthetic movement which, in a manner similar to the Vegetarian party and the Prohibition party, based the salvation of humanity on one outworn nostrum—states' rights. Some of the Dixiecrats come from the diminishing number of rope-and-faggot fanatics whose vestigial remnants are still found in the south. With them are the officials of certain large corporations who, since the days of the early New Deal, have fought every measure benefiting the working people—e. g., Wagner act, Social Security act, TVA—under the guise of struggling for states' rights. A most sudden and understandable concern for states' rights is being displayed by the oil interests of Texas and elsewhere, which are anxious that the states—i.e., in reality, their corporations rather than the federal government—should be given the control of the oil found in the tidelands.

In the meantime, an inordinate concern for the Dixiecrats is being shown by certain southern textile manufacturers who are campaigning to keep southern labor cheap, plentiful and servile. The most striking example of this fact is found in North Carolina. Here one of the chief backers of the Dixiecrats is David Clark of Charlotte. He is head of a large publishing house manufacturing trade journals and a raft of anti-Negro, anti-communist, anti-Jewish, anti-northern literature which is on tap for any southern manufacturer who wants to resist the efforts of his workers to join the growing labor movement. And Mr. Clark is but one of Thurmond's entourage.

The immediate purpose of the Dixiecrats, as voiced publicly by its candidate for the presidency, is the defeat of Truman. This vaunted aim will produce two certain results: the assurance of Dewey's election, and a more open gentlemen's agreement between southern Democrats and certain reactionary Republicans of Congress to kill off most of the progressive domestic legislation passed during the last 15 years.

The only positive gain which this ill conceived and engineered revolt can bring to the south is to divide the sheep from the goats down here. This may cause the slow emergence of a two-party system in the south—one party pledged to the old south, the other committed to the hard struggle for a new south.

Textile Workers Union of America CIO, Rock Hill, S. C. DAVID S. BURGESS, National Representative.

Racial Equality

SIR: The letter in the September 22 issue from Rev. Harry G. Kenney of the First Presbyterian Church of Jackson, Ga., shows the narrow focus of his mind and understanding. If he is attempting to preach the brotherhood of Christ, he is certainly sailing under false colors.

The fact that many southern Negroes may not practice bodily cleanliness in accordance with acceptable standards is probably a result of never having had, since their coming to the south from the tribal life of Africa, as good facilities for keeping themselves clean as the majority of white persons throughout the United States. (Also to be considered is the fact that they have been engaged predominantly in manual labor.) Habits of personal cleanliness are conditioned by one's housing, economic situation and social background; white persons underprivileged in those respects are frequently less clean than their more fortunate white brethren. If Negroes have a natural characteristic of being odoriferous (from the point of view of a white person), that fact calls for the exercise of tolerance on our part. No doubt with greater opportunity to be clean, they will take advantage of it in due time.

Another indication of Mr. Kenney's prejudiced attitude is this statement: "They have the idea that the only qualification needed to entitle them to race superiority is simply to be a Negro." I believe most Negroes would be content to enjoy the racial *equality* which is their birthright. If there are some who desire ascendancy over the whites, that is no more unreasonable than the principle of "white supremacy."

New York, N. Y. ELEANOR M. SWOPE.

Why Not Prevent Alcoholism?

SIR: In his article "What Yale Teaches about Alcohol," in the issue of September 29, T. N. Tiemeyer stresses the idea that alcoholism is a disease, beyond control of the victim, and can be overcome only by recognition of and submission to an unnamed higher power. Alcoholism, which the writer contends is possible to every drinker and from which no drinker is immune, must have two factors, alcohol and the human recipient. Alcohol is the exciting factor without which there could be no alcoholism, as human nature could not produce that condition of itself, even though there might be a concealed allergy.

If it is true that alcoholism is a disease, why not treat it as medical men treat contagious and infectious diseases when the exciting factors are known, i. e., by prevention? The historic cases of yellow fever, smallpox, typhoid fever and malaria are illustrative. Why wait until millions become alcoholic before any treatment is given? Why not try to save other millions from becoming alcoholics? It reminds one of the debate as to whether to put a fence at the edge of the cliff to prevent accidents or a hospital at the foot to take care of the injured. The hospital idea seems to rule in the realms of alcoholism. It is still true here that "an ounce of prevention is worth a pound of cure."

Rockport, Mass. HENRY D. COE.

NEWS of the CHRISTIAN WORLD

Ecumenical Emphasis Pervades Disciples of Christ Convention

95th International Session, Held in San Francisco Sept. 25-30, Reveals Deep Interest of 5,000 Delegates in All Phases of Christian Unity—Report Progress in Four-Year 'Crusade'

By E. K. Higdon

SAN FRANCISCO, Oct. 1.—The 95th International Convention of the Disciples of Christ, held here Sept. 25-30, placed "greater emphasis on the ecumenical church than has any other in history." If the volume of applause which greeted this statement by Roy C. Snodgrass, president of the convention, as he introduced Bishop G. Bromley Oxnam at the final session, was an indication of enthusiastic agreement, it expressed the opinion of the 5,000 delegates. Throughout the week, in fact, every reference to the need for cooperation, every plea for organic union with the Northern Baptists, every challenge for a united Christian attack on the anti-Christian forces of the world, received prolonged applause. Although the official theme of the convention was "Crusading" and the primary emphasis was on the four-year "Crusade for a Christian World" in which the Disciples are engaged, they might have been, appropriately, "The Ecumenical Church." That emphasis was almost as strong as the others.

The communion service at the opening session Sunday afternoon was ecumenical in spirit and in fact. It was under the direction of the Northern California-Western Nevada council of churches; Bishop Donald H. Tippett of the Methodist Church was the celebrant, 50 ministers of churches in the Bay area served at the tables, and 250 deacons of those churches distributed the emblems to 8,000 communicants. The exaltation and dedication in that service gave the pitch to which the succeeding hours and days of the convention were attuned.

Christian Unity First

The ecumenical note was repeatedly sounded in the president's address on Sunday evening. The movement toward a world church, declared Dr. Snodgrass, is "the most authentic answer to the asking of Thomas Campbell as the embodiment of the ecumenical spirit. Christian cooperation and union were never more compelling virtues than now. It is my faith that our concern for a sinking humanity will call us to that united effort that will save both the soul of the church and its world." Referring specifically to relations between the Northern Baptist Convention and the Disciples of Christ, President Snodgrass said: "It is my earnest hope and prayer that out of this convention and the next convention year will come such irenic yearning, such Christian concern, such statesmanly action as shall quickly and securely bind the ties of unity between these two influential bodies in Protestant Christianity."

The ecumenical theme was further developed by speakers who had attended the First Assembly of the World Council of Churches at Amsterdam. On "Workshop Day," preceding the formal opening of the convention, Mrs. James D. Wyker addressed a large audience of women on "Women and the World Council of Churches"; Mrs. Gaines M. Cook gave Amsterdam highlights to 250 women at the meeting of the ministers' wives' council; Gaines M. Cook, speaking to 85 alumni at the Yale Divinity School luncheon, described some dramatic moments at Amsterdam; and "How Did Disciple Tradition Fare at Amsterdam?" was the question put to Lin D. Cartwright, George Walker Buckner, Jr., Hampton Adams and others by members of the Campbell Institute. These presentations to special groups stimulated discussions, and the addresses to thousands in regular convention sessions created an ecumenical interest never before equaled among Disciples.

Echoes of Amsterdam

C. Oscar Johnson, president of the Baptist World Alliance, drew a picture of a world in darkness and gloom because of tensions in "the area of the stomach, the area of the head and the area of the heart," but nevertheless he gave a message of hope because at Amsterdam and in all churches everywhere he finds a feeling of unity. "It is not necessary that we shall all be alike in every detail, but that with the heart of the message we shall present the heart of God," he said. "Such a condition as we see today can be changed only by the impact of a united approach on the part of Christian people. . . . Many people today are virtually prisoners of their own borderline. . . . Those who are free in Christ are free indeed, and we must preach this gospel that people may know that as followers of Jesus Christ we could exist around the world as one great Christian brotherhood."

A symposium on "Man's Disorder and God's Design" brought to sharp focus the opportunity and task of the world church as four Disciple delegates to the Amsterdam Assembly reported the discussion and some of the actions of that conference. President M. E. Sadler of Texas Christian University, speaking on "The Universal Church and God's Design," urged Disciples to unite with both the Northern Baptists and the Congregational Christians.

Prof. Ronald E. Osborn of Northwest Christian College and Donald F. West, minister of First Christian Church, Oakland, preached sermons on unity and ecumenical themes, the former on "Rediscovering Christian Unity," the latter on "Discovering the Ecumenical Church." And at the closing session Bishop Oxnam in an address on "The Future of Ecumenical Fellowship" warned that organic union without Christian unity could be tragic. He declared that Christian fellowship must be strengthened "in the hamlets, in the homes and in the hearts" of all Christians everywhere.

Raphael H. Miller, whose years of service as editor of the *Christian-Evangelist* were recognized in a program of appreciation at an evening session, wrote in the final issue of the convention daily that the delegates "seemed always conscious of the larger fellowship of Christians around the

(Continued on page 1125)

Denver Considers Weekday Program

Church Council to Survey Community Interest – J.A.C.L. Convention Urges Nisei Leadership

DENVER, Oct. 5.—The Denver council of churches has set up a committee to find out how much interest there is in the community in an interdenominational program of religious education and what the resources would be for such a program. The fact that around 1,500 first- and second-grade Denver children are now attending school on only a half-day basis has led Protestant leaders to investigate the possibility of developing weekday classes to be held during the hours the children are not in school. President Edward R. Bartlett of the Iliff School of Theology has been named chairman of the council committee. Denver citizens are to vote within the next few weeks on a proposed $21,000,000 bond issue to finance a public school building program.

• • •

Iliff Offers Supplementary Round Table Program

Supplementing regular classroom work, Iliff School of Theology here has been sponsoring a series of round table discussions of special interest to ministers and other religious leaders. In recent weeks "Religious Leadership in Minority Groups," "Preaching for These Times" and "Approaches to Protestant Union" have been considered. In connection with its matriculation day observance Sept. 30 the school conducted a discussion on the church in the social order. Participating were G. H. Garrett, representing the Manufacturers' Association of America; George W. Brayfield, president of the Colorado federation of labor; and Lee Fryer, administrative assistant to the president of the National Farmers' Union.

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Japanese-American Citizens' League Meets in Utah

Saburo Kodo, Los Angeles attorney and formerly national president of the Japanese-American Citizens' League, told the 500 delegates to the biennial convention of the league, held in Salt Lake City Sept.

4-8, that the 33,000 nisei veterans have "squelched" all doubts as to their loyalty to the United States, but that they have yet to prove their abilities as peacetime leaders. He called for greater interest and leadership on their part in community and national affairs. The league estimates that under the recently passed government indemnity bill Japanese-American claims for damages incurred in wartime will total more than $100,000,000. Although the claims will be handled by private attorneys, the J.A.C.L. will make its facilities available to persons seeking aid in filing such claims. Hito Okado, Salt Lake City insurance agent, was elected to his second term as president of the league. It was voted to continue national headquarters in Salt Lake City for two more years.

• • •

Episcopal, Congregational Churches Join Efforts

Again this fall neighboring St. John's Episcopal Cathedral and First-Plymouth Congregational Church are giving a practical demonstration of interchurch cooperation by sponsoring a seminar program dealing with issues vital to modern churchmen. On four successive Thursday evenings, outstanding community leaders will present their views on such varied subjects as character building programs for young people, current political issues, seeking an understanding with Russia and the Amsterdam Assembly. Two of the sessions will be held in one church, two in the other. Each will be preceded by a fellowship dinner. For several years the two congregations have joined in carrying on a variety of projects. The previous seminars they have sponsored have attracted widespread interest.

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And So Forth

Rabbi Manuel Laderman of the Orthodox Hebrew Educational Alliance here has been named European religious director for the Joint Distribution Committee of America. He will leave Denver this month, returning next spring. During his 16 years with the alliance, Rabbi Laderman has been active in numerous civic activities.

Methodists of the city on Sept. 12 honored with a reception Bishop Glenn R. Phillips, recently appointed to head the Denver area, and Mrs. Phillips. The new bishop was appointed to the episcopacy this year after an 18-year pastorate at First Church, Hollywood. His area comprises Colorado, Wyoming, Utah and Montana.

President Robert L. Stearns of the University of Colorado is serving as chairman of the community canvass program being carried on by the churches of Boulder.

Owners of two drive-in theaters in Denver made their facilities available on Sundays during July and August to the local council of churches. Services were conducted by various ministers of the city.

Clarence W. Kemper, pastor of First Baptist Church, Boulder, on Oct. 7 will be the autumn convocation speaker at the University of Redlands, Redlands, Calif. He will also lead a preaching mission at the First Baptist Church in that city.

Edwin F. Miller of Tulsa, Okla., has been called to succeed John Henry Sanders as pastor of First Presbyterian Church, Boulder. HARVEY H. POTTHOFF.

British Welcome German Women

Protestant, Catholic Agencies Sponsor Visit of 80 Housewives and Professional Workers

LONDON, Sept. 29. — Eighty German churchwomen have been visiting England as guests of Christian Reconstruction in Europe and the Roman Catholic "Sword of the Spirit" movement. Among them were deaconesses, social workers, teachers and housewives. This was the first organized attempt to get the "ordinary German" rather than leaders and officials to this country. It seems to be easier to accomplish this with women than with men! Members of the party scattered over the face of Britain; they were entertained in private homes as well as in churches. During their stay at the Holloway College for Women, many notable British persons visited them. One of the aspects of our national life the women noticed with pleasure, they said, was the absence of any cleavage between religion and politics.

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News Brings, Alternately, Dismay and Cheer

Two events of recent days have alternately brought warmth and icy chill to the people of Britain. Sir Stafford Cripps' assertion that recovery is within our grasp cheered us with the realization that we are moving down the hard road of production toward closing the "dollar gap" and paying our own way. The announcement is all the more significant because Sir Stafford is not an excitable or overoptimistic man. There is, of course, a long way yet to go, and ERP is necessary to final recovery, but we are moving ahead. The chill came with the grim tidings in the same week that rearmament for air warfare must start without delay, and that more young men must be made available for the armed forces. Britain is determined not to be caught with another "1939 and all that." The government's move for rearmament should dispose of any thought that Britain intends to be neutral in the next world convulsion —an idea Reinhold Niebuhr is reported as having noted on his recent visit here as "particularly vocal on the British left." One would like to know who is creating this unheard noise.

• • •

Bevin's Speech Rouses Dismay

Foreign Secretary Bevin's speech on Russia at the U. N. Assembly in Paris rendered one service to British opinion: no longer are we saying that a little more patience, a little more waiting and watching will bring our troubles to a happy finish. Only wishful thinkers now talk like that; only the very few imagine that Britain can keep free of whatever is coming to the world. "Let there be light," cried Mr. Bevin. Yes, indeed. But it would be idle to record that anyone here sees a way of letting in the light. In all previous international crises there has been some possibility of contact between the common people of the countries concerned. Even in Hitler's day we were not entirely sealed off from Germany. But in the present crisis all known lines of public contact with Russia are obliterated; the ordinary man stands helpless and, at times, hopeless.

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Leaders in the British Commonwealth Meet

Two remarkable gatherings are going on in London. The meeting of commonwealth prime ministers is not a new departure, but this year newcomers are represented: India, Pakistan and Ceylon. Looking into the future, one can see other nations which may gradually attain dominion status, such as those in the West Indies and west Africa. This fact gives added point to the second meeting—the unique assembly made up of from 2 to 12 legislators from each of the British territories in Africa. Never before has such a representative assembly from these territories been in session here. Africans from Sierra Leone, from Tanganyika, from Northern Rhodesia are meeting together for the first time to discuss economic and administrative affairs. As problems are raised, it is being discovered that there is a fundamental unity in the diversity of African cultural, social and economic development.

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New Interest in Religious Drama

The possibilities of using dramatic productions in the presentation of the Christian message are being increasingly explored in this country. The Religious Drama Society recently sponsored a conference for ministers and church workers on the place of drama in the Christian tradition, together with practical instruction on how to produce plays. An enterprising firm has made film strips of a large section of the New Testament, telling the most familiar stories in 620 pictures in natural color.

• • •

And So Forth

The expenses of the German delegation at Amsterdam were met by the British committee, Christian Reconstruction in Europe.

On his way home from Amsterdam, G. Bromley Oxnam, U. S. Methodist bishop, preached in his denomination's most historic center—Wesley's Chapel.

The Church Missionary Society concluded its third jubilee celebrations with a service in Westminster Abbey and a meeting in Albert hall.

The Congregational missionary ship John Williams VI, which sails next month for service in the Pacific, has been visited by 100,000 children since it was anchored in the Thames.

H. R. Gough, a leader of the evangelical section of the Anglican Church, is to be the new bishop of Barking.

Edgar C. Barton has retired after 20 years as director of the Epworth Press, the Methodist publishing house.

Lord Noel-Buxton, bearer of a name famous in the story of the emancipation of slaves, died recently. His great-grandfather, Thomas Fowell Buxton, succeeded Wilberforce as Britain's anti-slavery leader. He himself put most of the great wealth he inherited into a trust for educational and welfare work in the British colonies.

Under auspices of the U. S. Congregational Service Committee, seven young Americans are working this autumn in London, Leeds, Coventry, Birmingham and Manchester. CECIL NORTHCOTT.

Survey Points Up Protestant Slump

Pittsburgh Study Reveals Increase of 7 Per Cent Since 1930, While Catholicism Gained 18

PITTSBURGH, Oct. 6.—Protestantism has become a minority faith in metropolitan Pittsburgh. Although one-third of the population of Allegheny county claims no church membership, only about 5 per cent fails to admit a church preference. The Roman Catholic constituency has gained significantly (18 per cent) since 1930, while Protestantism has gained but slightly over 7 per cent in the same period. Presbyterians, United Presbyterians and Methodists constitute 40 per cent of the "regular" church membership in the urban area. These and many other statistical data were revealed by H. Paul Douglass, chief of staff of the committee on field research of the Federal Council of Churches and the Home Missions Council and director of the metropolitan Pittsburgh church study, at the annual meeting Sept. 27 of the Allegheny county council of churches. This study, designed to be the most comprehensive analysis of the religious life of an American city and environs in recent years, has required a full year of fact-gathering. Its cost, $15,000, was underwritten by the Pitcairn Crabbe foundation. John H. Shope, Evangelical and Reformed minister, graduate student at the University of Pittsburgh and holder of an ecumenical fellowship, has been associated with Dr. Douglass in the project. Results of the study are to be published soon.

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Typical Protestant Church Is Small

For a population slightly over 1,500,000 the area has 1,291 churches, of which 559 are in the city itself. Eight out of 10, or 1,008, are Protestant. Combined church affiliation of all faiths is 969,777, of whom 414,821 are Protestant and 469,706 Catholic. Fifty-six Protestant churches have memberships of over 1,000; 119 have memberships of fewer than 100. The average in "regular" denominations is 397, but half have fewer than 300 and by far the most frequent size is between 100 and 200. Sunday school enrollment is 51 for each 100 members. Out of 20 denominations reporting membership trends, 11 have grown in the period 1930-47, 1 has stood still and 8 have lost. Of individual churches, 47.6 per cent grew appreciably, 21.4 per cent virtually stood still and 31 per cent lost in membership during this period. Three out of 4 Sunday schools had fewer pupils in 1946-47 than in 1930; 10 per cent were stationary and only 14 per cent grew.

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Conditions Call for More Cooperation

On the basis of these summaries and additional analyses of changing social conditions, parish patterns, financial resources and geographical characteristics of the community, Dr. Douglass made the following recommendations: the training of ministers and lay leaders to meet problems

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of the community; a cooperative policy of public relations, interfaith if possible, to urge the significance and claims of religion upon the public; regular and systematic house-to-house visitation evangelism; a staff executive for the council of churches to bring Negro and white churches into closer understanding and cooperation; organization of churches on a service basis, with preventive and remedial measures where called for; organization of local councils of churches to coordinate and unite the religious activity of clustered groups of churches.

• • •

United Presbyterian Pastor New Council President

Ansley C. Moore, who came to the pastorate of Sixth United Presbyterian Church, East Liberty, from Mobile, Ala., only 16 months ago, was elected at the Sept. 27 meeting to the presidency of the council of churches, succeeding William H. Schuette, Presbyterian layman. The session concluded a four-day annual convention in which reports were heard from delegates to the Assembly of the World Council of Churches at Amsterdam and visual aids in Christian education were emphasized. Reports indicated steady growth of the council in the five years since it was created through merger. Plans were announced for addition of a staff member to follow through recommendations of the metropolitan Pittsburgh church study.

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Gift Creates School of Industrial Health

A gift of $13,600,000 to the University of Pittsburgh from the A. W. Mellon charitable and educational trust, announced last week, guarantees the creation of a world center of industrial and public health in this city. The money will be used to construct, equip, staff and provide operating expenses for a new graduate school of public health near the university's expanding medical center in Oakland. Head of the new school is to be Thomas Parran, former surgeon general of the United States public health service, who has been commissioned to assemble "the best faculty in the world." The school will train graduate physicians, dentists, nurses, sanitary engineers and medical and public health research personnel. It will open in 1949 or 1950 and will work in close cooperation with city and state health departments. The Mellon grant follows closely upon the announcement of a $16,000,000 expansion campaign for building facilities at the university, but has no connection with that campaign.

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And So Forth

W. Ralph Ward, Jr., has been appointed to the pastorate of Mount Lebanon Methodist Church, coming from South Methodist Church, Manchester, Conn. He succeeds Bishop Lloyd C. Wicke, new head of the Pittsburgh Methodist area.

A pulpit call has been extended to Cary N. Weisiger III, pastor of First Presbyterian Church, Augusta, Ga., from Mount Lebanon United Presbyterian Church.

Harold E. Buell has resigned at First Methodist Church, Carnegie, to become co-pastor of First Avenue Methodist Church, St. Petersburg, Fla.

O. M. WALTON.

Plan Expansion of Foreign Missions

World Missions Assembly, Meeting in Columbus, Is to be Followed by 36 Regional Gatherings

COLUMBUS, OHIO, Oct. 8.—A drive to double the foreign mission work of the Protestant churches in the next five years opened here this week in a meeting called the "World Missions Assembly." About 2,250 delegates came from all over the country at the bidding of the 108 foreign missionary societies which are members of the Foreign Missions Conference of North America. About half of those in attendance were Methodists. Prior to the interchurch assembly, district superintendents and other officials of the Methodist Church met to discuss missionary expansion. Other denominational groups were expected to do the same, and some did so, but no preliminary session was as impressive as that presided over by Ralph E. Diffendorfer of the Methodist Board of Missions and Church Extension. The Columbus meeting is to be followed by a series of 36 regional conferences.

'Expand or Decline'

Leaders of the foreign mission societies believe that the time has come when the missionary movement must either greatly expand or fall into a decline. So this meeting was preceded by 21 months of joint planning by the mission boards. Committees of experts studied the state of evangelical Christianity in each geographical area of the world and outlined what is necessary for mission advances in country after country.

According to Wynn C. Fairfield, secretary of the Foreign Missions Conference, the drafting of this program of mission advance has engaged the active participation of more representatives of Protestant mission boards than has any cooperative effort ever undertaken. "Each of the 108 boards represented in the F.M.C. has had opportunity to take an active part, and nearly all of them have done so," he said. "In this process, the F.M.C. is not attempting to act as a superboard. Instead, it is placing its facilities at the service of the denominational agencies for consultation and cooperation. The principle of Christian comity is recognized throughout the program that has emerged from all this preliminary work. However, each board is free to interpret the major emphases of this joint endeavor in its own way."

Look 25 Years Ahead

Some mission leaders view with mixed feelings the rapid development of an ecumenical movement centering in the World Council of Churches. They believe that in any world view of Christianity, the missionary movement must be recognized as a significant element. Some expressions of this point made here indicate that the vested institutional interest of mission boards has not been altogether forgotten. The Columbus assembly agreed with Dr. Diffendorfer that "the foreign mission work of the churches has come to the parting of the

ways. Either we are going to rise to the opportunities that are before us today or we are going to be moved increasingly upon the sidelines and other forces and agencies are coming forward with positive programs to meet the world's needs—agencies and forces that will not touch the deep spirit of life and satisfy the moral and spiritual longings of the people. We are confronting here and now as a Foreign Missions Conference our place in the life of the churches in the next 25 years."

The above lines are the introductory paragraph to *One World in Christ*, a 48-page booklet which sets forth the program of advance in foreign missions launched here. Over 3,000 copies of this document were sold during the meeting. It calls for a deepening of the spiritual life of the churches as a preliminary to their evangelistic outreach to the ends of the world. The missionary movement itself is challenged to bring its methods up to date by a more realistic understanding of sociological, economic and cultural factors in the lands where it is established. A point-by-point program is presented for 11 major geographical areas. There is a heavy emphasis on literacy and Christian literature

Total Figures Large

In a statistical summary, the booklet shows that there are 55,000 churches and 67,000 "other places of worship" connected with Protestant missions abroad. They serve over 13,000,000 baptized Christians and others under instruction. There are 27,000 missionaries and 211,000 other employees of the missions. For the support of these projects the missionary societies raise annually $30,938,000 at home and $28,738,000 abroad. The missions have 56,000 schools in which 3,260,000 pupils are studying. They have 1,092 hospitals and 2,351 dispensaries which give over 18,000,000 treatments a year. These are manned by 912 missionary doctors and 1,232 nurses, assisted by 1,354 national doctors and 4,184 nurses.

Denominational Meetings

The decisions at this World Missions Assembly were all made in the denominational meetings, and were not reported in detail to the assembly. The preliminary meetings of the Methodists, acting on a mandate given by the 1948 General Conference, worked out a four-year plan of preaching and united work. The faith, the church, the ministry and the mission of Christianity are to be stressed at successive periods. The study materials developed at Amsterdam are to be made available and used throughout the church. World Service giving, it is planned, will be increased by one-third during the quadrennium, and other giving will also be substantially increased through "specials." Annual conference "specials" will be divided. Sixty per cent goes to foreign missions, 30 to home missions and 10 to overseas relief. By this plan, it is hoped, the total giving of the past four years, which included a special $25,000,000 relief and rehabilitation fund, can be equaled in the next four.

Many Addresses

In some respects, the World Missions Assembly was the most highly concentrated session of inspirational speech-making to take place in recent years. On the first day there were 13 addresses, on the second 8; on the third 8. Headliners included Oxnam, Coffin, Stassen, Van Dusen and C. Oscar Johnson. Sixty-six of the 108 missionary societies had representatives here.

H.E.F.

"The World Council In Color"

Lecture-report on the social and religious significance of the Amsterdam Assembly by Rev. John H. Telfer, who covered every day of the meeting as accredited radio correspondent for 15 American stations. Personalities and pageantry of both the Assembly and the coronation of Queen Juliana in beautiful Kodachrome slides.

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North Carolina Is Irked by Violence

Thoughtful Citizens Wonder if Outbreak During Wallace Tour Indicates Reactionary Trends

CHAPEL HILL, N. C., Oct. 5.— Thoughtful citizens are still concerned and puzzled over the outbursts of violence that greeted Henry Wallace when he toured North Carolina a month ago. The state press generally treated the incidents as the work of irresponsible hoodlums which, though regrettable, could be dismissed as unrepresentative. But many observers privately wondered if they did not indicate that North Carolina's vaunted liberalism is only a veneer beneath which seethe dangerous fires of reaction. The Progressive party succeeded in meeting the stringent requirements for new parties prescribed by the state board of elections, which were generally considered an effort to keep Wallace off the ballot. "States' rights" Democrats failed to qualify; but an appeal to the state supreme court resulted in a ruling that the board's regulations were unreasonable and went beyond the intent of the law. So for the first time in memory North Carolinians will have four parties to choose from when they vote in November. The state branch of the N.A.A.C.P. has begun a campaign to register 100,000 Negroes, twice the number now estimated to be on the books.

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South Carolina Democrats Have Two Tickets

In South Carolina a citizens' committee has nominated a slate of electors which has been endorsed by J. Howard McGrath, national Democratic committee chairman, in opposition to Dixiecrats who control the state party machinery. Because there is no clear provision for distinction between the two tickets, considerable confusion in the voting is expected. The campaign of the pro-Truman Democrats was opened with an address by Secretary of the Army Kenneth Royall. Churchmen continue active in the South Carolina political situation. A recent article in the *Associate Reformed Presbyterian*, published at Due West, declared that the policies of the state Democratic committee challenge the integrity of Christians.

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Negroes Seek Improvemnt Of Conditions

Following the local election in Orangeburg, S. C., in which many Negroes voted, the Ku Klux Klan demonstrated through the Negro section with a caravan of more than 100 automobiles. Though this was in violation of a state law against the wearing of hooded sheets, Orangeburg officers took no action. The town is the site of two Negro colleges. However, there is evidence that constructive forces are at work in race relations in the Carolinas. In an address on Sept. 20 to 100 Negro leaders meeting in Raleigh to reactivate the North Carolina committee on Negro affairs, W. Kerr Scott, Democratic gubernatorial nominee, promised greater representation for Negroes on state boards and commissions. In Robeson county a grass-roots educational association has been formed to combat deplorable conditions in the Negro schools. In this county, which has a large Indian as well as Negro population, the segregation pattern requires three parallel school systems. While a general condition of neglect for the schools is reported, the situation in the Negro schools is most shocking, with many one- and two-teacher units, buildings so dilapidated as to be hazardous, and practically no sanitary facilities. The association will attempt to improve these conditions by recourse to the courts and other methods. Dr. C. D. Grandy of Durham has recently been admitted to the American College of Surgeons. It is said that he is the only Negro physician in the south belonging to this organization.

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North Carolina Churches Plan Annual Program

The annual meeting of the North Carolina council of churches was held in Raleigh Sept. 20-21. Carl R. Key was elected new director; Stanley Harrell of Durham was re-elected president. The constitution was amended to admit individual churches to membership, and a number of Baptist churches are now expected to affiliate. A report on the Amsterdam Assembly was made by George D. Heaton, pastor of Myers Park Baptist Church, Charlotte. The council voted to continue its program of overseas relief, with Ruth Elliott as consultant. A state CROP campaign is slated to begin Oct. 15. This fall the council will sponsor in various cities a series of seminars on pastoral care and counseling, to be led by Russell Dicks, new professor of pastoral care at Duke Divinity School. The Chapel Hill council of churches will make its annual community canvass for overseas relief Oct. 17. During the past year approximately half of the total cash contributions going direct to Church World Service from this state has come out of this community of about 7,000.

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And So Forth

Methodists of eastern North Carolina are raising $50,000 for the J. M. Ormond fund. Honoring Dr. Ormond, retiring professor of practical theology at Duke Divinity School and director of the Duke endowment program for rural churches and ministers, the fund will be used through Duke for the enlistment and training of ministers for the rural parish.

Citizens of Winston-Salem have raised $1,500,000 to move Wake Forest College (Baptist) to their city. A like amount to be raised by Baptist churches in the state has been largely underwritten. The college was awarded the income of the $10,000,000 Reynolds foundation on condition that its location be changed.

Cecil A. Jarman, who was reported in previous correspondence as becoming professor of religion at North Carolina State College, is, at the insistence of his congregation, remaining as pastor of the Christian Church in Wilson.

Acting under the local option law that has been used in the past by wets to break down prohibition in the state, temperance forces have lately succeeded in outlawing the sale of wine and beer in 12 counties. Drys have been victorious in 17 of the 19 county elections on the issue in recent months.

HENRY G. RUARK.

Racial Issues in Washington News

Developments in A.A.U.W., Recreational Facilities, Theaters Are Noted – Church Federation Busy

WASHINGTON, D. C., Oct. 4.—A number of issues concerning race relations have gained wide notice in the District of Columbia of late. Washington will have no theater presenting legitimate drama during the coming season; the National theater, resisting all pressure to admit Negroes to performances, is being remodeled into a motion picture house. Chief Justice Bolitha J. Laws ruled that the American Association of University Women, under its present by-laws, cannot compel the local chapter to admit Negro members. A controversy arose in October 1946, and the Washington branch had been given until May 1948 to change its by-laws. An embarrassing episode occurred during the convention of the American Association for the Advancement of Science when an usher at Constitution hall requested Ras H. S. Imru, Ethiopian minister to the United States, to leave his diplomatic box and move to a section reserved for Negroes. Both the state department and the A.A.A.S. apologized. A legation member is reported to have said, "We did not expect any such thing to happen in the United States, particularly in Washington."

• • •

Segregation in Recreation Goes on Despite Protest

An anti-segregation group called the Young Progressives took a mixed racial group to Rosedale playground in an effort to break down the separation of races in District of Columbia playgrounds. They were denied admittance. The district recreation board maintains that the legislation under which it was organized six years ago calls for racial separation in such recreation areas; the Young Progressives contend that segregation is not ordered but is simply the policy of the board. Subsequent to the incident the board voted unanimously to deny the Young Progressives their request; one member of the board abstained from voting. At long last Gallinger hospital, operated by the district, has opened its doors to Negro internes. Howard University graduates have now enrolled in the same proportion as graduates of other local medical schools.

• • •

Church Federation Sponsors Varied Activities

The local federation of churches has launched a vigorous fall program. It is sponsoring a retreat for youth workers and a fourth annual audio-visual education institute and workshop. Paul F. Douglas, president of American University, on Sept. 21 addressed the opening session of a school of advanced studies in which courses are offered with academic credit toward graduate or undergraduate degrees. This is the second year during which American and Howard universities and the Protestant Episcopal Theological Seminary in Virginia have cooperated in the project.

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Dr. Daniel A. Poling
The Christian Herald

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The federation's president, Bishop Angus Dun, has returned from Europe, and its executive secretary, Frederick E. Reissig, resumed his post Oct. 1 after serving as public relations officer for the World Council of Churches.

• • •

Delinquency Declines; Dependency Rises

The juvenile court for the District of Columbia has reported a decline in the number of delinquency cases handled during 1947, but noted a new high in dependency cases. Health trends in the district reveal some startling situations. Based on population ratio, more persons are mentally ill here than in any of the 48 states. Statistics based on 1946 figures show that 612.6 patients were receiving mental treatment in hospitals for each 100,000 residents. Two reasons have been given for this high proportion: the swiftly changing population of the area and the increased facilities and good reputation of local mental institutions. It has been determined that in areas of changing population there is generally a high incidence of mental disorders. Statistics on venereal disease show that reported cases of gonorrhea have increased sixfold since 1941, but that syphilis, which rose to a wartime peak in 1943, dropped steadily through last year, when 4,313 cases were reported.

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Flemming Says Career Workers Not Responsible for Policy

Before leaving Washington for the presidency of Ohio Wesleyan University, Arthur S. Flemming, formerly U. S. civil service commissioner, protested against the practice of requiring government career employees to defend, before congressional committees, policies established by political heads of agencies. He advised that career workers unable to adjust themselves to the decisions of elected representatives should resign from government service. This city can ill afford to lose Christian laymen like Dr. Flemming, who was active in Foundry Methodist Church and was formerly president of the local federation of churches.

• • •

And So Forth

Baptists have welcomed Arnold Ohrn, formerly president of the Baptist Seminary in Oslo, Norway, as the new executive secretary of the Baptist World Alliance, with headquarters here. Dr. Ohrn succeeds Walter Lewis, now administering the alliance's relief work in Europe.

According to Ugo Carusi, chairman of the displaced persons commission, about 2,500 D.P.'s will come to the United States during October. When the machinery set up by Congress begins functioning, admittances will reach about 10,000 a month. Under this law a total of 205,000 persons can enter the United States during the next two years. L. Ralph Tabor.

Mississippi Church 'Farms for God'

From 5 of the 16 acres of land presented two years ago to the Spring Creek, Miss., Baptist Church, members of the congregation are harvesting cotton which they planted and cared for on appointed days during the summer. Last year a similar effort brought in $1,140, which was used for the purchase of new pews.

Houston Too Busy For Joint Efforts

Interchurch Projects Suffer Because of Pastors' Struggle to Keep Up with Parish Growth

Houston, Tex., Oct. 4. — Many interchurch projects have been started with a flourish in this city, only to come to nothing. A recent casualty was a proposed council of churches. Houston has no interdenominational parsons' club for the discussion of theology. The reason for this situation is no doubt to be found in the incredible growth of the city. Every church is growing so rapidly that its pastor has little time for non-parochial activities. When E. Stanley Jones recently addressed three meetings here in the course of his 26-day trip across the country in the interest of a federated church, committees were formed to act upon his ideas — but unless Houston changes nothing will come of it.

• • •

Bellaire Illustrates Protestant Disunity

In Bellaire, a community of 7,000, a new congregation, Faith Lutheran, is soon to move into its pretty little brick church and parish house. The Lutheran situation in Bellaire bears out the theories advanced by Marcus Bach in his *Report to Protestants* (see The Christian Century for Sept. 8 and 15). There are now three small Lutheran congregations struggling in the area. When the Faith (American Lutheran) parish was formed, it was approached by leaders of the small Christ the King (Augustana Synod) congregation with a suggestion that resources be pooled. The Faith group refused. The Missouri Synod has a pastor at work in the community, but as yet no building. Meantime, Bellaire has new Methodist and Baptist churches going up, while Catholic and other groups are worshiping in schools and community centers.

• • •

Feverish Activities the Order of the Day

Houston's life goes on at a constantly accelerating pace. Streets are torn up, new buildings are being erected, vast real estate projects are under way. Traffic problems are baffling. A feud between the city and certain suburban communities keeps Kirby drive, which should be a main artery, unpaved — filled with blinding dust in dry weather, a quagmire after rain. Gambling flourishes on a wide scale except just before elections. Everybody is working at good wages; there has been amazingly little labor-management trouble since the first strikes following the end of the war. Schools are filled to overflowing. The University of Houston, municipal institution only about 10 years old, has an enrollment of 8,000; the Houston University for Negroes, now beginning its second year, already has more than 2,000 students. Many church buildings are going up, most notable being the new $1,500,000 First Presbyterian, of which Charles R. King has been pastor for 20 years. The new Jewish congregation formed by schismatics from Congregation Beth Israel has broken

ground for its Temple Emanu-El, and a Jewish community center is scheduled for Hermann Park. First services in the new $100,000 Woodland Presbyterian Church building were held yesterday.

• • •

Dixiecrats Have Slight Edge in Houston

According to a newspaper poll, the Dixiecrats hold a small edge over other parties in Houston's favor. Governor Jester has led the move to keep Texas in the regular Democratic fold, and chances are that when the votes are counted it will be discovered that many who had vowed to bolt have plumped for the old party. Henry Wallace is slated to speak here, but most observers agree that he will receive few votes in November, even from Negroes.

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Honor Quillian on Return From Amsterdam

On his return from Amsterdam, Paul W. Quillian of First Methodist Church was honored at a dinner attended by more than 1,000 persons, including representatives of other faiths. During his 12 years in Houston, Dr. Quillian has made his church, which has the largest Methodist congregation in the world, into a beehive of religious activity, with something going on seven days a week. Other Houstonites at Amsterdam were Mrs. Quillian, Dr. and Mrs. Harry Knowles of First Christian and Mrs. C. S. Harrington of First Presbyterian.

• • •

And So Forth

Dawson C. Bryan, for the past 10 years pastor of St. Paul's Methodist Church, has resigned to become secretary of personal and visitation evangelism for the Methodist Church, with headquarters in Nashville. Dr. Bryan's adding of 3,000 new members to his parish here fits him for the task of trying to add 2,000,000 new members to Methodism.

Bishop C. S. Quin is celebrating the 30th anniversary of his consecration as head of the Episcopal diocese of Texas. With Mrs. Quin, he went to London this summer to attend the Lambeth conference.

Nearly every Missouri Synod Lutheran Church in the area has a parochial school. Three-year-old St. John's Episcopal school has had to refuse further applications, having reached the 400 mark in registrations. Lutheran and Baptist high schools are being planned, and every Catholic school is filled to overflowing. The new St. Thomas University operated by the Basilian fathers is filled to capacity. A suburban estate has been turned over to the order for development.

St. Mark's Episcopal Church near Bellaire, which started with 30 communicants nine years ago, now has 1,200 members. A few blocks away St. Vincent de Paul Catholic Church, founded the same year, has been forced to schedule eight masses on Sundays to take care of the crowds, and the parochial school is being enlarged to care for 700 children.

Unless this report sounds hectic and breathless, it fails to convey the idea of what life is like in this world capital of oil and chemicals. JOHN CLARENCE PETRIE.

Asks Priests to Aid in Draft Registration

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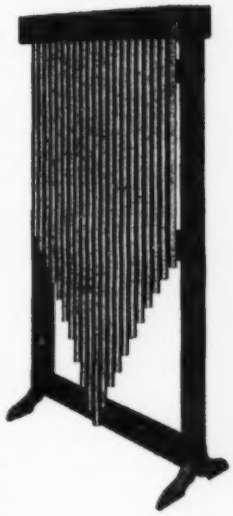

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asked by their bishop, Henry J. O'Brien, to enlist parishioners to help local draft boards in registering men for military service, Religious News Service reports. Request for such aid, which came from state Selective Service headquarters, was also addressed to the Connecticut council of churches.

L.W.F. Expresses Confidence In Bishop Ordass

Officials of the Lutheran World Federation in Geneva expressed "implicit confidence in the integrity" of Bishop Lajos Ordass of the Lutheran Church of Hungary following receipt of a message confirming reports of his arrest in Budapest for "foreign currency manipulations." S. C. Michelfelder, L.W.F. executive secretary, points out that all the money sent to Bishop Ordass for the Lutheran Church in Hungary has gone through the national bank of Hungary and is thus a matter of public record. Press dispatches from Budapest have quoted the minister of the interior as saying the bishop had been accused of failing to report to the national bank $500,000 given his church by the "American Lutheran Society"—by which is probably meant the U.S. committee for the L.W.F., which has dispatched $200,000 to Hungary this year. It is believed that Bishop Ordass' opposition to nationalization of church schools in his country had much to do with his arrest.

Catholics to Replace Douay Version

The Roman Catholic Church has issued a new text for the book of Genesis, the first part of a new translation of the Old Testament to replace the Douay Version used by that church since it was completed in 1609.

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Conduct Sunday Schools by Mail

Missouri Synod Lutherans Launch New Venture – Clergymen Report on Impressions of Europe

NEW YORK, Oct. 7. – The Lutheran Church – Missouri Synod on Sunday inaugurated a "Sunday school by mail" plan to reach children not now attending any church school. Students will be enrolled through locally sponsored newspaper advertisements and spot radio announcements. All expenses will be borne by the synod. In announcing the plan, John William Behnken, president of the synod, said: "This is one of the most ambitious programs ever undertaken in this country to reach children not now enrolled in Sunday schools. . . . If 'Sunday school by mail' is successful on a nationwide scale, plans call for extending the program on a worldwide front in various languages."

• • •

Brooklyn Ministers Hold Annual Convocation

More than 100 Brooklyn ministers of all denominations and races met Tuesday at White Church (South Bushwick Reformed) for their annual convocation. In the morning they listened to an address on "Music and Hymnody in Worship" by Hugh Porter, professor of sacred music at Union Theological Seminary. At the noon hour they took part in corporate communion, with the service led by William T. Griffiths, pastor of the Ocean Avenue Congregational Church, and the devotional message given by W. O. Carrington, pastor of the First A.M.E. Zion Church and president of the Brooklyn division of the New York Protestant council. The afternoon discussion on "World Christianity as Viewed in Amsterdam" was led by Eugene L. Smith, pastor of St. Mark's Methodist Church, with Forrest L. Knapp, secretary of the World Council of Christian Education, as speaker. Charles E. Bloodgood, pastor of the host church, was chairman of the convocation committee.

• • •

Views Expressed by Visitors To Amsterdam

Clergymen returning recently from Europe and the World Council meetings gave varying opinions on the world political struggle and the church. Bishop G. Bromley Oxnam described the international situation as serious, even critical. "It is imperative that democratic resistance to and conquest of totalitarian ideology shall not become allied and identified with reactionary and passing regimes," he said. Ralph W. Sockman, pastor of Christ Church (Methodist), declared that Christianity "stands as the conscience of the state and must hold the state responsible for serving the largest good of the largest number." Explaining the Amsterdam Assembly's condemnation of "laissez faire capitalism," Dr. Sockman said that "Americans were in a minority group because most of the delegates live under some kind of socialized government." He added: "There were no defenders of communism in the council, but they found that capital-

ism isn't perfect." In his sermon Sunday John Sutherland Bonnell of Fifth Avenue Presbyterian Church, who traveled 17,000 miles in 11 European nations, insisted that there is growing discontent behind the iron curtain, and that Russia would not dare risk war under such circumstances. Throughout Europe, he reported, the people themselves have an intense desire for peace.

• • •

Community Church Now Has Own Building

For the first time in 17 years, the Community Church of New York on Sunday held services in its own building. A capacity audience greeted John Haynes Holmes, the minister, as he arose to preach on "Our Church: What Shall We Do with It?" Dr. Holmes declared that the Community Church can justify its beautiful edifice only through use, through the number of hours in every day in which it can be employed. "This church belongs to New York, to America, to humanity," he said. "It stands here at this solemn hour, and henceforth through the years to come, for the use of everybody who has a truth to tell or a cause to serve." Donald Harrington, assistant minister, offered an address of greeting.

• • •

American Bible Society to Quadruple Distribution

The American Bible Society seeks to increase its normal distribution of Scriptures by 1,750,000 Bibles, 2,750,000 Testaments and 5,500,000 Gospels annually for the next five years, Eric M. North, executive secretary, announced here this week. The step-up in circulation will be the society's share in the five-year expansion program of overseas mission work being sponsored by the Foreign Missions Conference through its 108 Christian foreign mission boards of the U. S. and Canada. Approximately four times the current annual expenditure of the society will be needed to finance the program. Principal areas to receive the increased supply of Scriptures are Latin America, China, the Philippines and Japan. The program also includes training of colporteurs, improving translations and methods for translators at work in tribal languages, introducing the Scriptures to new literates, supplying raw materials to countries with critical shortages, conducting gospel campaigns and buying new motor vans for use in Bible distribution.

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And So Forth

The 65th annual missionary convention of the Christian and Missionary Alliance is being held this week in the Gospel Tabernacle, Manhattan.

William Ward Ayer, pastor of the Calvary Baptist Church, Manhattan, left Monday to conduct a two-month evangelistic campaign in the British Isles.

The ninth annual World Communion Sunday was observed by nearly every Protestant church. This year the observance went outside the church, with communion taken to the sick and shut-ins.

Memorial services for Charles Harvey Fahs, for more than 30 years curator of the Missionary Research Library, who died July 15, were held Saturday in James Memorial Chapel at Union Theological Seminary. A bronze plaque in honor of Mr. Fahs and Miss Hollis W. Hering, recently retired member of the staff, was presented by Wynn C. Fairfield of the Foreign Missions Conference. It will be placed in the library, which has grown to 75,000 volumes since Mr. Fahs started it in 1914.

As it opens its 113th academic year, Union Theological Seminary has the largest entering class in its history. The 300 students come from 38 states and 15 foreign countries. One is from Czechoslovakia; another from Latvia.

J. HENRY CARPENTER.

DISCIPLES OF CHRIST

(Continued from page 1115)

world. In a day of terrible dangers and unprecedented needs, of iron curtains and opening doors, there was no place for small contentions and exclusive partyisms."

A veteran of many Disciple conventions, commenting on the absence of sharp debate and church politics in the business sessions, said that the task of the world church rather than the mechanics of a convention sought the attention and absorbed the interest of all present.

However, an unusual volume of business *was* transacted. The recommendations committee was in almost continuous session daily from 8 a.m. until late at night. Its painstaking study of all proposals enabled Gaines M. Cook, executive secretary of the convention, to present to the business sessions in clear, unambiguous style nearly 100 resolutions. Seven of these dealt with cooperation, Christian unity or organic union. All resolutions on these subjects were adopted except one which proposed to postpone further activity of the commission on Disciple-Baptist unity until a straw vote could be taken of Disciple congregations.

The other resolutions (1) reaffirmed the convention's deep convictions and hopes as to the reunion of Baptists and Disciples; (2) expressed its sincere desire that the annual conventions of the two bodies be held in the same city at the same time with some sessions in common, perhaps in

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Thursday, 10:00 A.M. GREENE LECTURE . . . "The Old Testament—The Dangerous Appeal to its Separate Parts"
Prof. Allen G. Wehrli

11:15 A.M. ENGLISH LECTURE . . . "The Place of Theology in Preaching"
Dr. Robert J. McCracken, The Riverside Church, New York

2:00 P.M. HYDE LECTURE . . . "Neesima and the New Japan"
Dean Vaughan Dabney

3:15 P.M. ENGLISH LECTURE . . . "The Place of Theology in Preaching"
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1950 or 1951; (3) commended the denominations which have united, registered "approval of the progress toward a plenary conference of representatives of several of the major communions . . . to consider plans for union," and expressed appreciation of "the opportunity of participating in its deliberations"; (4) called on local congregations to give worthy support to the Federal Council of Churches of Christ in America and to the World Council of Churches; (5) accepted enthusiastically the invitation to participate in a conference on Christian unity to be held under the auspices of the Federal Council at Buck Hill Falls, Pa., Oct. 19-21, and appointed two representatives to attend it; and (6) recorded the conviction that closer relations with the Congregational Christian Churches and the Evangelical and Reformed Church looking toward union can best be effected after the consummation of the merger of the two churches, further conversations to be conducted in the inclusive plenary conference referred to above.

Report 'Crusade' Progress

The "crusading" theme received primary attention in this convention. At the close of a year of preparation and another of participation in the "Crusade for a Christian World," Disciples of Christ paused to evaluate results. They found: in evangelism, that they had more additions than in any other year during their history; in Christian education, that church school enrollment had been increased, training for service had been accelerated and interest in home and family instruction and missionary education had been quickened; in stewardship, that hundreds of churches had enlisted tithers and proportionate givers and thousands of members had joined the "Fellowship of Christian Stewards"; and that the number of volunteers for full-time Christian service had reached in one year about two-thirds of the total goal for three years. Perhaps the most surprising and encouraging announcement of all was that during the past year the churches had agreed to contribute $10,000,000 toward a goal of $14,000,000.

However, in a convention extra of the *Christian Crusader*, official publication of the crusade, this warning was given: "Less than two years remain for us to achieve the victory . . . we are still in the early stages of stewardship development. The thrust this fall is in the field of Christian education. We are still serving a hungry and needy world. . . . It is later than you think."

The Missionary Future

A striking illustration of the importance of the crusade for the Disciples of Christ was given in the program of advance for the next decade in foreign missions. Every missionary from every field reported that plans for expansion depend on the successful outcome of the crusade and the impetus which success will give for the 10-year period following 1950. In order to provide the personnel and work funds for 10 foreign lands, the appropriations must be doubled and the number of missionaries increased from 210 to 369 by 1958.

Disciple concern on social and political issues was reflected in resolutions recommending to local congregations that sufficient salary be paid ministers to meet the needs of their families, urging "churches in every community to provide through cooperative effort the funds necessary for housing equipment and teaching staff for community schools for religious education," reminding President Truman of his promise to recall his personal representative from the Vatican, calling for continuing and increasing support of Church World Service, dealing with alcoholism and racism, condemning the encroachment of the military upon the civilian functions of government, and defeating a proposal to repudiate the World Council of Churches for its failure to support capitalism and free enterprise instead of dissociating the council from all economic systems.

Jehovah's Witnesses Buy New Property

The Watchtower Bible and Tract Society has purchased a two-story dwelling at 146 Pearl St., Brooklyn. It now owns the entire block, and plans to raze the dwelling and erect an addition to the eight-story structure fronting on Adams street which it uses as a printing plant.

Current Feature Films

Prepared by Independent Filmscores

M—Mature. Y—Younger. C—Children.

Beyond Glory (Par.) Alan Ladd, Donna Reed. *Drama.* Father of dismissed West Point cadet brings suit to prove academy's anti-democratic nature by charges of cowardice in battle against veteran cadet who hazed the son. Then psychiatry enters; events prove that veteran was not really yellow; the academy is upheld. A prolonged *paean to West Point* as molder of democratic, noble officers. Smoothly produced, but its point too underlined, its story too contrived, to be very plausible. M,Y

Rachel and the Stranger (RKO) Wm. Holden, Robert Mitchum, Loretta Young. *Drama.* Dour young widower buys a bondwoman, brings her as his wife to remote cabin in pioneer Ohio to keep his young son "civilized." Self-effacing, she accepts her position—slightly above that of a slave. Then a hunter friend of the family passes by, recognizes her potentialities as a person, offers to buy her. That, plus an Indian fight in which the wife proves her prowess, belatedly gives her her proper place in the household. A simple story, done with a *restraint, conviction and delicate humor* new for the movies, which usually go to strange excesses in portraying the pioneer scene. M,Y,C

Rope (War.) John Dall, Farley Granger, James Stewart. *Drama.* Pair of wealthy young esthetes murder stodgy friend to prove to themselves their superior worth. In the room where his body is concealed, they entertain his family and the professor to whose Nietzschean comments they ascribe the idea of the crime. But their decadent sense of thrill degenerates through the evening into terror, final break-up. Done with new technique by Director Alfred Hitchcock—entire action shot as continuous scene—this is a fascinating study of moral degeneracy, played out in dialogue that shifts between the witty and the macabre. *A revolting theme compellingly presented.* For the strong-minded only. M

BEST CURRENT FILMS

For Family: Deep Waters, Fighting Father Dunne, Give My Regards to Broadway, Green Grass of Wyoming, I Remember Mama, Life with Father, Mr. Blandings Builds His Dream House, Olympic Games of 1948, The Overlanders, The Search, The Tender Years, Thunder in the Valley.

For Mature Audience: All My Sons, Another Part of the Forest, Canon City, Four Faces West, Frieda, The Fugitive, Gentlemen's Agreement, Great Expectations, I Know Where I'm Going, The Senator Was Indiscreet, Shoe-Shine, So Well Remembered, Song of Love, State of the Union, The Treasure of the Sierra Madre, The Walls of Jericho. 10-20-48

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